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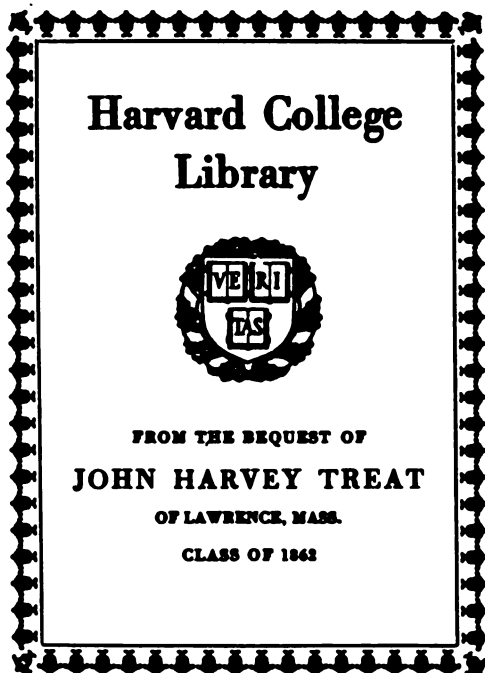
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Charles John Elliott

Carl: Hall Camb:

1861.

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James M. Smith  
and his family  
1841

# **JOURNAL //**

OF

**THE REV. JOSEPH WOLFF,**  
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LL.D. OF THE UNIVERSITY OF DUBLIN ;  
AND DOCTOR OF THEOLOGY OF THE PROTESTANT EPISCOPAL COLLEGE OF ST. JOHN'S, ANNAPOLIS,  
MARYLAND, IN THE UNITED STATES OF NORTH AMERICA ;

CHAPLAIN TO THE LORD VISCOUNT LORTON ;  
INCUMBENT OF LINTHWAITE, NEAR HUDDERSFIELD, YORKSHIRE ;

AND LATE MISSIONARY TO THE JEWS :

IN A SERIES OF LETTERS TO SIR THOMAS BARING, BART.

CONTAINING AN

**ACCOUNT OF HIS MISSIONARY LABOURS**

FROM THE YEARS 1827 TO 1831; AND

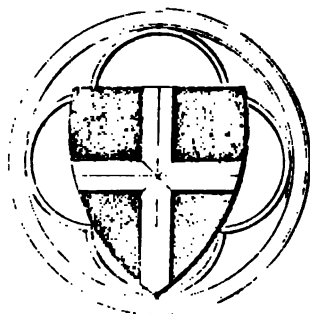
FROM THE YEARS 1835 TO 1838.

LONDON :  
JAMES BURNS, 17, PORTMAN-STREET, PORTMAN-SQUARE :  
AND MAY BE HAD OF ALL COUNTRY BOOKSELLERS.

1839.

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Collegii S<sup>ti</sup> Augustini  
apud Cantuarienses  
Liber.



R. PERRINO, PRINTER, LEEDS.

T. 1717

TO THE  
MOST REVEREND FATHERS IN GOD,  
RICHARD WHATELEY, D.D.,  
LORD ARCHBISHOP OF DUBLIN,  
AND  
JAMES SAURIN, D.D.,  
LORD BISHOP OF DROMORE,  
AND  
GEORGE WASHINGTON DOANE, D.D.,  
LORD BISHOP OF NEW JERSEY, IN AMERICA,  
THIS VOLUME  
IS, WITH THEIR LORDSHIPS' PERMISSION,  
MOST RESPECTFULLY AND GRATEFULLY INSCRIBED.



THE JOURNAL CONTAINS AN ACCOUNT OF  
**DR. WOLFF'S MISSIONARY LABOURS**

FROM THE YEARS 1827 TO 1831,

WHICH HE, IN COMPANY WITH LADY GEORGIANA WOLFF, PROSECUTED IN HOLLAND,  
GERMANY, MALTA, THE GREEK ISLANDS, EGYPT, JERUSALEM, AND CYPRUS ;

ALSO OF HIS SUBSEQUENT LABOURS WHILE TRAVELLING ALONE FROM EGYPT TO RHODES,  
SCIO, TENEDOS, MITYLENE, LEMNOS, SALONICA, SMYRNA, AND MALTA.

AND ALSO AN ACCOUNT OF

**HIS LATE MISSIONARY TOUR**

FROM THE YEARS 1835 TO 1838,

FROM ENGLAND TO GIBRALTAR, MALTA, EGYPT, MOUNT SINAI, JIDDAH, MASOWAH IN  
AFRICA, AND IN THE PROVINCES OF HAMAZIEN AND TIGREE, AS FAR  
AS AXUM IN ABYSINIA, THENCE BACK TO BOMBAY,  
ST. HELENA, AMERICA, AND ENGLAND.

EMBRACING HIS CONVERSATION WITH THE JEWS AND MUHAMMEDANS, HIS RESEARCHES  
AMONG THE JEWS AND THE SECT OF THE SHABATAY ZEBEE,  
HIS ADVENTURES WITH PIRATES,  
&c. &c.

ALSO HIS MISSIONARY OPERATIONS AND RESEARCHES AFTER THE LOST TEN TRIBES,  
AMONG THE WAHABITES, BECHABITES, AND CHILDREN OF  
HOBAB, AND ARRIVAL IN AMERICA.

## PREFACE.

### TO THE CHURCH OF CHRIST.

IN submitting an account of my labours to the perusal of all those who take an interest in the promotion of the Gospel of Christ, I declare that I do not consider myself infallible, and therefore am most ready to retract all those sentiments expressed in my Book of which I may be convinced, by the arguments of pious and godly Divines, that they militate against the WORD OF GOD, *and the Voice of the Universal Church*, for heresy is an awful sin.

I have also to observe that I have learnt that fault has been found with my having given up my Missionary journeyings, and having accepted the Cure of Lanthwaite. I only have to make the following two apologies for such an accusation: That those who accuse me of having declined in my zeal, do not reflect that a person who has traversed the most barbarous countries for eighteen years, without protection of any European authority whatsoever, and having been sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every Asiatic

fever in existence, and bastinadoed and starved, deserves at least the confidence of his Christian brethren ; that he speaks the truth when he tells them that he needs rest, and especially after medical men have testified it. After my ordination as Priest, I applied to Sir John Hobhouse to be sent as Chaplain to the Himmaleh Mountains, where I might have prosecuted my missionary labours ; but I failed in obtaining it. It was also told me that I ought then to have preached through England to the Jews, and in behalf of their cause. Those who give such advice are not aware that receiving Orders in one Diocese and preaching in others, without having a stated charge, is against all good churchmanship ; and having promised obedience to the Canons and Articles of the Church of England, I hope, by God's grace, not to deviate from them until my dying hour. The Subscribers also will excuse the delay occasioned, partly by my movements, partly by my illness, and by many other impediments.

JOSEPH WOLFF.

PARSONAGE OF LINTHWAITE, NEAR HUDDERSFIELD  
YORKSHIRE, 19TH JULY, 1839.

# JOURNAL,

&c.

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## LETTER I.

*Richmond, 24th August, 1838.*

TO SIR THOMAS BARING, BART.

THERE are many persons who take an interest in the pursuits of another, and even afford some support and countenance to such an one merely for the purpose of being called a patron : but certainly this is not the case with you. For more than twenty years you have taken the kindest and most lively interest in my missionary operations under many trying and conflicting circumstances, and even at times when it would have been but just to withdraw ; but still you continued to be my friend and patron. I never have, nor can I ever, forget the day, when you told me, in the committee-room of the Jews' Society, in Wardrobe Place, in 1827, these words : " Dear Wolff, when you have any thing upon your mind, write to me with the openness and confidence of a brother." I therefore shall begin to address to you some accounts of my missionary journies from 1827 to 1831, which have not yet been laid before the public.

In order to do this with exactness, I will take up the narrative of my missionary errands from the month of May, 1826, when I arrived the first time at Smyrna. In the meanwhile I remain,

Dear sir, yours affectionately,

JOSEPH WOLFF.

## LETTER II.

*Richmond, August —, 1838.*

TO THE SAME,

I arrived at Smyrna, on the 19th of May, from Constantinople, having traversed Persia and Mesopotamia, as may be seen in the second and third volumes of my Journals, in company with an infidel Jewish physician, (of whose character you will find a description in the second volume of my Journal,) and the Rev. Mr. Schauffer. With regard to the first, the infidel physician, whose name was Dr. Morpurgo, I have only to add to my former observations on him, that no one will ever persuade me that a person can be strictly moral without religion; it is altogether impossible. Dr. Morpurgo is one of that numerous class of persons whom I have met with who prove the truth of this assertion. The Author of real morality is God, and a person living without God—withdrawing himself from the giver of morality—cannot be strictly moral. This man boasted of being strictly moral, though he had divorced an amiable and faithful wife, who continued his benefactress even after he had divorced her, and by whose exertions he was restored to the favor of Muhammed Ali, by whom he had been disgraced.

A man without religion may have a show of moral principles, by displaying a decent external conduct, for the sake of his reputation and worldly interest, but the real substance can only be bestowed by the Daughter of Heaven—*Religion*; and Christianity alone deserves the name of religion.

Religion may be defined as the re-union of the creature with God his Creator; which re-union can only be effected by the mediation of the God-man.

That man without religion can still exhibit the externals of morality, only tends to prove that he must originally have belonged to God; as the ruins of Palmyra prove that the edifice must have been the work of a great architect, but that some dire disaster has befallen it.

Unbelievers, living in a Christian country, sometimes display moral excellence in a higher degree than is ever to be found among Muhammedans and heathens; but this only proves the excellency of the real morality of the Gospel, the influence of which they cannot escape altogether, and therefore we see, for instance, that Kant, in his work entitled "*Religion within the limits of pure Reason*," makes observations which he pretends to be original, but which are evidently borrowed from the records of the illiterate fishermen!

My second travelling companion, Mr. Schaffler, is the present missionary at Constantinople; he is an instance that God has chosen, and still chooseth, frequently, the weak things of this world to confound the mighty. I made acquaintance with Mr. Schaffler at Odessa. He was of German parentage, and was gaining his livelihood as a turner; but he appeared to me to be a youth of extraordinary talents, and unaffected piety, and therefore I determined, with God's help, to assist him in his endeavours to become a missionary. I

have not the least hesitation in saying, that I should not have taken this resolution merely on account of his piety. If I had met Schauffler, and he had expressed a desire to become a missionary, had I not perceived in him a talent for the acquirement of languages, and a kind of natural eloquence, I should have said, "My dear friend, remain as you are, but be a missionary among your own people by your life and conversation"; for I am convinced that the way in which workmen of different descriptions are taken up, ordained ministers, and sent out as missionaries, merely because they can speak a little on the subject of religion, which is easily learnt from Bogatsky's Golden Treasury, or other pious books, has frequently turned to the destruction of their own souls, by puffing them up with pride: they learn to live luxuriously, and insult the prejudices of the people they are sent to preach to, by their narrow-minded views, and their ignorance of general and ecclesiastical history. Some have even gone out without taking the trouble of learning any language but their own, falsely applying the words of our Lord, "Take ye no thought how or what things ye answer, or what ye shall say," and when they wanted to preach the Gospel, they found that they were not understood, and at last either gave up the missionary work altogether, or, setting conscience at defiance, remained in the field, and spent their time in reading, planting potatoes, &c.

I made arrangements for Mr. Schauffler to go from Smyrna to the United States of North America, furnished with letters of recommendation to Jeremiah Evarts, Esq., late Secretary to the American Board for Foreign Missions, and also for Mrs. Hannah Adams, and he soon became the best student of the Andover Seminary: he learned, with extraordinary facility, Latin, Greek, Hebrew, and Turkish; Russian and

German he knew previously ; and he has now been for some years stationed at Constantinople as American missionary.

On my arrival at Smyrna, I again met with my old friend Jonas King, the missionary, with whom I had travelled from 1823 to 1824, as you know, from Malta to Egypt, Upper Egypt, and through the Desert, from -Cairo to Jerusalem and Mount Lebanon. He is a gentleman of piety, talents, and of a philosophic, poetic turn of mind, and always ready to defend the cause of Christ.

Another gentleman I met with, and who took a lively interest in my missionary exertions, was the Rev. Mr. Arundel, chaplain to the factory: he has given to the world a most interesting account of his pilgrimage to the Seven Churches in Asia, who have experienced the hand of the Lord over them, just as the sure word of prophesy had foretold for their especial warning, and also for the edification of the whole Christian Church. The Church at Smyrna appears to have remained faithful, and therefore she has not been spit out of the Lord's mouth. In the Greek, Armenian, Dutch, French, and English Temples at Smyrna, the name of Christ has been adored even in the most disturbed times. The Church of God remained firm at Smyrna, even amidst the terrors of Muhammedanism.

I met there the pious British merchant, John Lee, Esq., who not only reads the Scriptures themselves, but also consults, as all devoted members of the universal Church ought to do, the opinion of the Fathers to find out how those sacred records have been interpreted by the Mother Church, *in every place, by every one, and in all times*: for though the reading of Scripture ought to be undertaken for edification by every humble soul, it is not given to every individual to decide by it what was the belief of the Church or of the martyrs.



As you can find in my former journals the details of my operations at Smyrna, I will begin my next letter with my arrival at the harbour of Dublin, and with kind love to your family.

Believe me, &c.

### LETTER III.

DEAR SIR THOMAS,

On the 9th of June I left Smyrna for Dublin. I had previously sent my friend Schaufler to America: he went to Boston in company with Mr. Millar, who set out from America to Greece with the design of fighting for the Greeks, and also preaching to them: he soon however left off preaching and kept solely to the sword. It is very difficult to unite military and christian life; but still it is consolatory to know that it is not impossible by the grace of God. There were many soldiers among the holy martyrs in the early ages of Christianity. The great Lactantius was a soldier, and until that time shall come, which is predicted by Isaiah in the second chapter, when nations shall learn war no more, every one is bound to defend his country at the call of the Sovereign. The Holy Catholic Church has therefore justly instituted prayers to be offered up in the time of war and tumults.

Messieurs King and Arundell kindly accompanied me on board the Eblana, commanded by Captain Smale, with whom I embarked for Dublin. His family were also on board. Both Captain and Mrs. Smale were excellent people, of the Wesleyan Methodist Society; they treated me with as much kindness as if I had been their brother. On board the Eblana I became acquainted with the writings of Rowland Hill. I read his Village

Dialogues with much pleasure; there can be no doubt that he was a man of deep christian experience, and of a cheerful frame of mind, which will always be the fruit of true experimental christianity; it, however, is to be regretted that his natural temper was such as to incline him to give utterance to the most ludicrous observations, which certainly are unsuitable for the pulpit. However none have more to deplore that tendency than myself, and I struggle against it: we ought to take example from the Muhammedans, with regard to their solemn demeanour on religious subjects, especially on naming their pseudo prophet.

I preached almost every day on board the ship. I found an English sailor on board who displayed much talent and inclination for science and the study of divinity, and I encouraged him in his intention of quitting the seafaring life and entering the church. It is delightful to observe the way that dormant talents are often awakened. Thus the celebrated landscape painter Koch, at Rome, was only a poor shepherd boy, and whilst he was keeping his master's flock upon the mountains of the Tyrol, his admiration was excited by the beautiful views of nature, and he began to sketch them with his pencil, and his specimens of painting are to this time objects of admiration, even in the mother country of the fine arts—Italy. Thus also a certain Italian, when looking at the master pieces of Raphael, exclaimed, "I also am a painter," and afterwards became the celebrated artist Correggio.

And so also the sinner is often electrified, as it were, by divine grace; and after he has been many years slumbering in the death sleep of sin, the light from heaven shines suddenly around him.

In the month of August, 1826, we came near the harbour of Dublin, an Irish pilot brought us in. What a striking difference there is between an English and an

Irish pilot! The Englishman is generally very well informed, and begins to talk of travels or politics; the Irish pilot gave me at once a specimen of the ignorance of the poor people in Ireland; he told me of the power of one of their priests, who had laid the ghost of a man in the Red Sea. I think that by observing the physiognomy of the Irish, and their turn of mind, we can have but little doubt that the tradition of their descent from the Phenicians is true.

We arrived in Dublin harbour at midnight, after a voyage of two months; we were not allowed to land for three days, and as we were quite starved out, I sent on shore for a splendid dinner for myself, as well as for the captain and his wife; ordering salmon, turkey, turtle soup, pudding, apple pie, jelly, and a handsome dessert, so that the hotel keeper, when reading over the list, said, "this Reverend gentleman knows also the good things of this world."

The first gentleman who came out in a boat near the ship, was a brother according to the flesh and according to the spirit: I mean the Rev. M. S. Alexander, who had but a few months before been baptised at Plymouth, together with his wife, and they have proved themselves to be sincere followers of the Lord Jesus Christ.

He told me that, frequently, when he was reading my journals, he said to himself, "I would go two hundred miles to see Joseph Wolff!"

The mission which I undertook to Jerusalem was indeed a mission at the same time to the Jews all over the world; for in the same manner as Alexander was struck by my going to Jerusalem to preach the gospel, the Jews in Germany, Bohemia, Poland, Hungary, and Bokhara were struck; many Jews considered it as one of the signs "that the time to favour Zion was come, when the Redeemer shall come to Zion."

In the afternoon, Alexander came again alongside the vessel, accompanied by his wife, Mrs. Vincent, Mr. and Mrs. Newenham, Lord Mount Sandford, and the Rev. Mr. Hare. I related to them shortly, standing on the deck, what the Lord had done for me and with me, permitting me to preach at Constantinople. On the third day we received pratique, and then I expounded scripture in the house of Mr. Newenham.

I afterwards travelled nearly three months in Ireland, and advocated the cause of Christ, and also conversed with the Roman Catholics: but I had not yet learnt that the gospel might be preached, without insulting the prejudices of men. I exasperated the minds of the Roman Catholics against me, by calling the Pope Antichrist, Dr. Doyle a Goliath, and so on; by which I lost a great deal of time, and I closed to myself the door for a more effectual setting forth of the real light of the gospel.

I met at Dublin with Father Taylor, my former fellow pupil and classmate in the college of the Propaganda at Rome; he came up to me, and asked me whether I had now joined the Protestants? I replied "Yes." He then looked at me very coolly, and said, "I understand it all," and turned away from me. I was really surprised at the change in that man, for when at Rome he displayed most liberal sentiments regarding the Protestants, and frequently took my part when I had discussions with the Italian priests.

I went to England in the month of October, and travelled about for the London Society for Promoting Christianity among the Jews, and in November I arrived in London. Anxious to form the acquaintance of the celebrated Edward Irving, I joyfully accepted his invitation to stay in his house. I arrived there late in the evening, and found that he, as also Mrs. Irving, was gone to Lady Olivia Sparrow's in Grosvenor-street. I

went there and sent up my name. Lord Mandeville and Mr. Irving came down, and conducted me up to the drawing-room, when I was introduced to Lady Olivia Sparrow and Lady Georgiana Walpole, who, as you know, became some months after the dear wife of

Your affectionate friend,

JOSEPH WOLFF.

*Park-Shot, Richmond, 27th August, 1838.*

#### LETTER IV.

TO THE SAME.

What a beautiful invention letter writing is! It always seems to me that I am actually with the friends to whom I am writing, and conversing with them, and that they answer me.

It was decided that after my marriage with Lady Georgiana had taken place I should be sent out as a Missionary of the London Society for Promoting Christianity among the Jews.

Our dear old friend, Mr. Simeon, came from Cambridge, and, with yourself, settled some difference about the printing of my journals.

Until the Lord Jesus shall come again, there will never be, even among the children of God, that perfect peace and harmony that there ought to be; even between Paul and Barnabas the contention waxed sharp; however, real believers will always settle their matters in a peaceable way, and learn to forgive each other.

## LETTER V.

I was interrupted yesterday in my account of my proceedings in 1827. The occasion was that a Jew, who had been baptised several years, came to converse with me about his future plans, but as I have now time, I take up my pen.

Having been married on the 6th of February, 1827, at St. George's, Hanover-Square, by our dear friend, the Rev. Charles Simeon, Lady Georgiana was impatient to set out on her missionary undertakings, and as I had not yet visited the Jews in Amsterdam, I thought that a trip to that country might be useful, and at the same time I wished to see my mother and sisters in Germany, whom I had not seen for more than eighteen years.

On the 31st of March, Lady Georgiana and I embarked for Rotterdam, in the Queen of the Netherlands steamer. Lady Georgiana's servant, Thomas, who had never been in a boat in his life, brought his lady's effects to the shore, but was actually afraid to go on board the steamer, which was a great source of amusement to us. There were some other male passengers, and one lady in the steamer.

The talkativeness of the Dutch lady with people she had never seen before, amused my wife, but it did not strike me so much, as I was more used to foreign habits: especially to the habits and customs of the Eastern nations, where, if two total strangers are travelling together in a caravan, one will address the other immediately by the name Ahoo, "Brother." I confess, for my part, I like it better than that stiff way in England, when one person will not speak to another for the world "until he is introduced." I often, however, break through that rule, and thus have often found access to people, in preaching the gospel, which I never should

have had, if I had waited to be introduced : how could a Missionary in Hindostan preach to the natives if he were to wait till he was introduced in a formal manner ?

Lady Georgiana, however, soon became acquainted with some of the passengers, and tried to shew them that nothing but the power of the religion of Jesus Christ can diminish vice, and establish the love of God in the heart of man ; she then turned to me and said in a low voice, " Even a woman may put in a word in season." This is also my opinion ; but Lady Georgiana never set up, as some ladies do, as a preacher, which is very unbecoming in a female.

When I was lately in America, I asked a Quaker lady what the Quakers said to St. Paul's words, " I suffer not a woman to teach." She replied that he meant *womanish* men. I asked her whether she was a masculine woman ?

A Methodist woman, who was accustomed to preach, was reproved by some one in this manner—" Do you not know that St. Paul said ' I suffer not a woman to teach ' ? She replied, " He had no right to prevent us !"

On my arrival at Rotterdam (1st of April), a Jewish woman came to our room in the inn. Lady Georgiana gave her a tract to read, but as soon as I began to speak with her about Christ, she looked at me in a significant manner and said, " I know you, you are a Jewish child," as if she meant to say, " You are one of us, and you have left us." Our brethren in captivity feel it deeply when one of their community leaves them and joins the Gentiles : they consider it as a wound inflicted on them by one of their own family, on whose account the parents must suffer even in the other world. In the year 1810, when I declared myself in favour of Christianity, my Jewish brethren continually said to me, " You will drive your father again out of Paradise." Besides this superstitious belief, their dislike is increased towards Jews professing Christianity by the fact that

these converted Jews at once renounce the Jewish habits and manners, and frequently express a dislike towards their nation, instead of trying to conciliate them by adhering to such eastern habits of their countrymen as are innocent: however, this is a most difficult point, for a Jew professing Christianity is *ipso facto* cast off from his nation, and becomes an adopted child of the Gentile Church, by whom he expects to be employed in the way of his worldly concerns; and therefore it would be very awkward were he to appear in his former costume, and continue to observe his Jewish manners, which are so repulsive to Gentiles: but one thing a Jew converted to Christianity might avoid, i. e. to exasperate his countrymen by exposing and ridiculing their Talmudical absurdities: for no good can come of it—we do not find any one instance of the Apostles doing so—and if we try to prove the errors of the Jewish religion by the absurdities of the Rabbies, the Jews may attempt to prove the spuriousness of Christianity by the absurdities of Dr. Pye Smith, Dr. Adam Clarke, and others.

I must now return to the Jewish woman that called on us at Rotterdam: she continued, "If my son were here, he could talk with you"; I replied, "Send him to me, and I will speak to him about that angel to whom you pray every day in the words of Jacob: 'The Angel that redeemed me from all evil'; I would prove to him that that Angel is Jesus. Oh that he may redeem you from all evil!" Jewess—"Yes, I see you are a Jude Kind, you are a Jude Kind, i. e. a Jewish child."

3rd of April, I went with my wife to call on Mr. Ledebøer, a merchant, who is one of the chief Directors of the Missionary Society at Rotterdam; he was translating into Dutch part of my journals about Palestine. I never saw such cold calculating people as the members of the Dutch Missionary Society; they never send out a



Missionary until they have the exact sum before hand, so that they cannot fall into pecuniary difficulties; their Missionaries are always spies of Government. I cannot abstain from telling you the following story that was told me by the captain of a Dutch ship of war sometime ago, at Smyrna, in his own words: "Our missionaries in the Dutch Colonies made many *conferts*, but Government would not permit them to *confert* any more, for when they were *conferted*, they got drunk, and refused to *work* on Sunday."

Nothing can be more awkward to an English traveller than the tea-parties of a bourgeois Dutch family; all the gentlemen sit together, smoke their pipes, and drink their tea, and immediately afterwards claret is handed round.

On the 4th of April, after having received letters of invitation from the Rev. Mr. Jeans, chaplain of the English chapel at Amsterdam, to come there, we left Rotterdam and proceeded on to the Hague. Mr. Duncan, an English gentleman, to whom we had a letter, introduced Lady Georgiana and myself to the Venerable Count Hogendorp and his daughters. Count Hogendorp is the person who brought about, by his influence, the revolution against Napoleon's government, and the recal of the present King of Holland; he is president and patron of all the Bible and Missionary Societies in Holland.

His Excellency told me that he had accompanied me in spirit in my travels as far as Aleppo, by reading my journals. He also informed me that the Jansenists were rather on the decrease in Holland, for the following reason: The Jansenists allow that one may be saved even though a Roman Catholic; but the Roman Catholic preachers proclaim the impossibility of being saved as a Jansenist, therefore the Jansenists are alarmed and turn Roman Catholics.

False liberalism evidently produces lukewarmness. This is the case among the Jansenists, and also among the Protestants.

Count Hogendorp kindly gave me letters of introduction to Professors Van Assen, Tydeman, Van der Palm, and others, in order to obtain permission to lecture in the University Hall, at Leyden, before the Students and Professors there.

Mr. Duncan also introduced me to the Bishop of the Jansenists, Monseigneur Tett. The Jansenists in Holland have their Archbishop, Bishop, and Priests, separate from the rest of the Roman Catholics. They go by the name of "Ancien Clergé Catholique."

I asked the Bishop to tell me in what the difference consists between them and the Roman Catholic. He replied, "In nothing! We believe what the Holy Catholic Church believes, whose visible *ministerial* chief is the *Pope of Rome*, but we reject the infallibility of the Pope, taught by the Jesuits." I confess that I never could understand for what reason those who admit that the Pope is the real successor of St. Peter, to whom all the promises given to St. Peter belong, refuse to go as far as the Jesuits in believing the infallibility of the Pope. There is no doubt that Peter was an inspired apostle, and therefore his *decrees on matters of faith* are infallible. His statements in his epistles are written by divine inspiration, and, therefore, if it is once granted that the Pope is successor to St. Peter, (which I do not believe,) his bulls must also be *divinely inspired*. I must confess, therefore, that in this the Roman Catholics are more consistent than the Jansenists, or the whole school of the Sorbonne at Paris. One thing is very remarkable, that they are not what they are accused of being by the Church of Rome, *i. e.* disciples of Calvin, with regard to predestination, but they hold in the strictest sense the doctrine

of Arminius with regard to free will and election. They believe that Christ *died for all*, which the Church of Rome does not consider to be dogma but opinio pia; for she has only condemned the doctrine of John Calvin, viz. that "Christ died for the elect," without having decided that "Christ died for all;" therefore, if a Roman Catholic should assert only that "Christ did not die for all," without saying that "He died only for the elect," the divines of the Romish Church would pronounce him to be a Temerarius, without condemning him as Hæreticus.

You can read the dogmatic of Charmes on the subject; for nothing is considered *dogma* in the Church of Rome which has not been declared to be such by general councils; thus, the doctrines of the infallibility of the Pope, the doctrine of the immaculate conception of the Virgin Mary, the worship of saints and images, and the belief that Christ died for all, are, opinionones non temerarie, sed pie creditæ, but not dogmas of the Church.

This ought to be known by Protestant controversialists, otherwise great blunders might be made, and a Protestant might be silenced at once by being told that such points do not belong to the dogma of the Church.

The point regarding Christ having died for all not being dogma, was discussed by me when in the Propaganda in 1818.

Sir Domenici Raymondo advanced the assertion before the pupils, viz. that Christ died for all, is not yet dogma of the Church. I was very much shocked at this, and wrote to Cardinal Litta, requesting him to give me his opinion. He came himself to me the evening after I had sent him the letter, and began thus:—"I have read your letter, and I must say that many of your observations, as also the objections of some other of the pupils, are down-

right nonsense; for ask any divine you please, and he will tell you at once that the doctrine that *Christ died for all* is not dogma, *proximum a fide*, for the Church has not yet so decided, and the remark of some of the pupils, that if Christ did not die for all, all are not obliged to worship him, is most absurd, for the obligation to worship Christ does not proceed from the circumstance of his having died for us, but from the fact that He is God."

*Myself*.—"But does not Scripture tell us that *He died for all men*?"

*Cardinal Litta*.—"You have no right to appeal to Scripture, but you have to hear what the Church tells you!"

But let us return to the Bishop of the Jansenists. The reason for which the Jansenists are considered schismatics by the Church of Rome is this: Jansenius wrote the famous book entitled "*Cornelii Jansenii Episcopi Iprensis Augustinus*," in which the Church of Rome asserts that the five following propositions are to be met with.

1st. "Some commandments of God are impossible for righteous men to observe in their present state, even should they desire to observe them, and were to strive so to do, in their own strength, if the special grace is wanting."

2nd. "In the state of unrenewed nature, grace is more easily resisted than in a renewed state."

3rd. "In order to have merit or demerit in a corrupt state of nature, it is not requisite that man should have liberty that exempts him from the necessity of willing or acting, but a liberty that disengages him from restraint is sufficient."

4th. "The Semi Pelagians admit the necessity of internal preventive grace for all good actions, even for the commencement of faith, and they are heretics

inasmuch as they say that this grace is such that human will can either resist or obey it."

5th. "It is speaking like a Semi Pelagian to say that *Jesus Christ died for all men*, without excepting one."

Of these five propositions, the Jansenists assert that only the first is to be found in the works of Jansenius, and that one is only found in the concluding part of another proposition, with which it is connected. The Jansenists recognise the Pope's authority, but, as they say, not as a "Despotic Monarch," but as the President in Council, who must himself bow to the decision of the Council. Leo XII. fulminated his bulls against them from the Vatican, to which they wrote a reply. The Jansenists may be styled the Evangelicals of the Church of Rome. I cannot understand to this day why the Jansenists are more detested in Rome than even the Lutherans. The following conversation, that took place in 1818, between the Rector of the Propaganda, Abbate Taylor, and myself, will give you a clear view on this subject.

*Abbate Taylor.*—"Was Jansenius an heretic?"

*Rector.*—"His doctrines are heretical, but he declared just before he died, that he submitted all he had written to the decision of the Church: but, nevertheless, if the Church had burnt Jansenius, it would have acted justly, for the Church can only judge a person by the sentiments expressed, and not by his intentions."

*Myself.*—"Why do you say, so coolly, 'if the Church had burnt him'; the Church has no right to burn an heretic."

*Rector.*—" 'Quomodo probas.' How do you prove that?"

*Myself.*—"The Church has no right to commit murder."

*Rector.*—"Has not the shepherd a right to kill the wolf who enters his flock?"

*Myself.*—"A man is not a brute animal."

At the same time that Cardinal Litta conversed with me on the point of universal atonement, as before mentioned, I also spoke to him about the principle held forth by the Rector that the Church has a right to burn heretics. He only observed, in reply, "that the inquisition frequently liberated persons who would have been condemned to death in any other court of justice." There are, however, Jansenists at Rome. The Monks of the Convent of St. Vincent à Paula, situated on Monte Citorio, are *Jansenists* in secret, and I never felt myself so happy as at that time when I, with the pupils of the Propaganda, passed one month among the Patres upon Monte Citorio.

The Theologians at Rome say of them, "*Sono santi ma sono poco dotti*"; they are holy but not learned. What is still more remarkable is, that the inhabitants of the Convent of Monte Citorio are great supporters and defenders of the principles of the celebrated Savonorola, who was put to death by order of Pope Alexander VI. But I have written you already too long a letter.

I am, &c., &c.

## LETTER VI.

*August 29th, 1838.*

FROM THE SAME TO THE SAME.

DEAR SIR THOMAS,

The baptism of my own brother, which took place a few days ago, by my own hands, has so much occupied my thoughts, and still fills my mind so much, that I scarcely know how to begin my letter, in which I must draw your mind to times gone by. Is it not remarkable

that the same brother who cursed me, twenty-eight years ago, when I saw him the last time, and when I manifested to him my thoughts about Christ;—is it not remarkable, that that man should come to London, and be baptised by *his own brother* whom he *cursed*? Is there not even now, at this present hour, “a remnant according to the election of grace”?

But to return to the thread of my story. On the 7th of April, 1827, my wife and I arrived at Amsterdam, the chief seat of the Jews in Holland since they were driven out of Spain and Portugal. We were received very cordially by the Rev. Mr. Jeans, to whom I had a letter of introduction from yourself; he kindly promised me every assistance in his power, and introduced me to the Rev. Dr. Mackintosh, of the Scotch Church, and Mr. Atkinson. Here I also met the Rev. Mr. Reichardt, missionary to the London Society for promoting Christianity among the Jews, but we took different stations, which I would always advise missionaries to do; for there are often different *modi operandi*, so that even the best of men may come into collision with each other. I called with Mr. Jeans on a most interesting gentleman, Mr. Isaac Da Costa, whose history is too interesting not to give you the outlines of it in my next letter.

Yours truly,

JOSEPH WOLFF.

## LETTER VII.

*Richmond, 31st Aug. 1838.*

DEAR SIR THOMAS,

I promised, in my last letter, to give you an account of the conversion of Isaac Da Costa. The conversion of this man to the knowledge of Christ, compared with

the unhappy fate of his great uncle, proves, in a striking manner, the predestinating power and love of God, and also that, in every age, the coming to Him, or rather his calling us sinners to the marvellous light of the gospel, is by grace and not by works: and it exemplifies also that men may speculate for ages, and, by their speculations, only get farther and farther from God, until we are visited by that heavenly light that shone round Paul, and then the sinner humbly asks, "Lord! what wilt thou have me to do?"

Some centuries ago the King of Portugal required the Jews of that country to renounce their religion on pain of losing their life or property. Many Jews, therefore, embraced outwardly the Roman Catholic religion, but their children, being taken from their parents, and educated by the Portuguese priests, became, not unfrequently, sincere Romanists. The Right Reverend Bishop Jordansky, at Presburg, in Hungary, once candidly told me that the proceedings of the Portuguese Government towards the Jews must necessarily have made many hypocrites, but that they were calculated to make good Christians of the second and third generations of these converts. The principle that the *end* sanctifies the *means* was evidently the cause of the decrees issued by the Spanish and Portuguese Government.

The family of Da Costa, descended from these Jews who were compelled to become Roman Catholics, were, a century ago, so intermixed with the Portuguese, that they had totally forgotten the religion of their ancestors, and filled great offices, both in the ecclesiastical and civil departments, in the state.

Uriel Da Costa, one of this family, was canon of a cathedral, and being a man of inquiring mind, and having, in spite of every precaution, heard from his mother that his ancestors had observed the Jewish religion, and were



of Jewish origin, wished to become acquainted with the history and religion of the Jews. He therefore read the Old Testament, and the result of his investigation was that he preferred the Law of Moses to the Roman Catholic religion, and he resolved with his mother and brother to quit Portugal and embrace Judaism at Amsterdam; but the clever Uriel Da Costa soon discovered that there was a wide difference between the Talmud and the Law of Moses. He communicated his opinions on the subject to the Jews, who, instead of entering into an argument, inflicted on him forty stripes save one, according to the Jewish law. At length, upon further inquiry, he began to doubt the truth of every religion whatsoever, and thus speculating and seeking the truth without finding it, Uriel Da Costa finally committed suicide!!! "Reader," says he, in his autobiography, "reader, be not displeased with me. I sought the truth, but found it not!"

Isaac Da Costa, now living at Amsterdam, a lawyer by profession, is great nephew to Uriel Da Costa. He read the account of his unhappy great uncle, and the history of his ancestors in Portugal. This induced him to become acquainted with the doctrines of Christianity, and therefore he read the "Evidences of the Christian religion," written by Juan José Heideck, a converted Jew, professor of Oriental languages at Madrid; at the same time he made the acquaintance of the Dutch poet, Bilderdyck, who urged him to pray that the Lord would enlighten him, and Isaac Da Costa prayed, and the Lord answered his prayer, and he found Him whom to know is life eternal. And Isaac Da Costa has been the blessed instrument of the conversion of his mother, his wife, his mother-in-law, and his sister-in-law. Another Jew of note, Dr. Capadoce, soon followed his example; but as his life is generally known I forbear recounting it here.

I think that had I not been previously converted, the conversion of Isaac Da Costa might have been the means of bringing me to the knowledge of the truth; one sees so clearly in the history of both the sovereign power of the grace of God. Let not men speak of freewill; there is freewill, but it cannot be denied on the other hand that none cometh unto the Lord except the Lord draws him; none calleth first to the Lord until the Lord calls first to him. The history of the calling of our ancestors by the voice of God proves it sufficiently. It is not said that Abraham said "Lord," and the Lord answered "Here am I," but it is said that the Lord said "Abraham," and he answered "Here am I." The Lord also first called Moses, saying "Moses! Moses!" and he answered "Here am I"; and so also Samuel.

And it is remarkable that a Jew when converted becomes a blessing chiefly to the Gentiles. Paul was a chosen vessel to bear His name to the Gentiles. So, also, Sixtus Senensis, the converted Jew at Rome in the time of Pius V. spread more scriptural knowledge in the Church of Rome than any theologian before him. Lyra gave the first impulse to Martin Luther in undertaking the great work of the Reformation; and Isaac Da Costa and Dr. Capadoce have spread the light and warmth of the Gospel.

Yours affectionately,

JOSEPH WOLFF.

#### LETTER VIII.

*Richmond, 11th Sept. 1838.*

DEAR SIR THOMAS,

You see that my divers occupations oblige me often to postpone my correspondence, especially as I wish to be useful to the Society. I think, as far as I can remem-

ber, I mentioned in my last letter, the wonderful conversion of Isaac Da Costa. I heard lately of an exposition by him of the 4th chapter of John, in which he compared the rejoicing of a family into which a child was born, to the joy of the family of Christ at the return of a sinner to God.

Da Costa is a high Tory in his political sentiments; and an enemy, as every real believer in Christ will ever be, to the spirit of revolution, now so much spreading over Europe.

We called at Amsterdam on the Rev. Mr. Mackintosh, the clergyman of the Scotch Presbyterian Church in that place, who was an excellent man, ever ready to assist the servants of Christ; and I think a Missionary ought always to act so as not to come into collision with the curate of the parish, or the stationary clergyman; if not, both the clergyman and the missionary will lay a stumbling block in the way of the conversion of those who are without.

At Amsterdam I also met with an English gentleman, Mr. George Hunt, of Bath, who at that time was very active in doing good among his fellow creatures, but since that time affliction and family trials have brought him into a state of quietism, and he lives now in great retirement.

He went with me, at that time, to a Jew, Lipman by name, with whom I conversed on the internal evidences of Christianity. Lipman's observations on this subject were like those I have heard from many nominal Christians, who knew nothing of the power of Christianity, viz., he observed that the Muhammedan will also say that his religion will produce in him the same effects that the Christian asserts that his produces. I denied that this was the case, or that it was possible, for as a Barbarian cannot give a description of the comforts of a civilised life without having experienced it, the

Muhammedan cannot appropriate to himself the experimental language of a believer in Christ. Lipman then replied, "A good man among the Muhammedans will, if he believes in his religion, be led to the same way of acting as the good man among the Christians." I replied, "In the first place, I deny that man is ever born good; the first cry uttered by the babe coming into the world proves the truth of the history of the fall of man; the babe cries because it cannot bear the light, and the passion of anger is distinctly observed in infants only a few weeks old. Only that man is *good* who is *born again*. The difference between a good Christian and a good Muhammedan is this, that the Muhammedan is good in contradiction to his religion, for the fruit of that religion is wickedness, but the fruit of the Christian religion is holiness."

In order to illustrate and confirm my assertion, compare only one doctrine of the Christian religion, with one inculcated by the Muhammedan.

Christianity teaches us that even the *Samaritan is our neighbour*. The Muhammedan tells us, "with the Christian and the Jew make no friendship"; the doctrine of the former will necessarily lead to universal philanthropy, while the latter will as surely lead to universal misanthropy.

Our conversation then turned to the necessity of a Saviour like Jesus. It is deplorable to observe that with most people, Jews as well as Gentiles, *religion* is considered more as a philosophical system than a *remedy*; and this is the reason why so many stumble, because they believe themselves wise, and do not see that men, with all their wisdom, may be compared to some magnificent ruin, and that in order to regain its former splendour, an architect is necessary; if not, it will still remain a ruin, and owls and bats, or gangs of robbers shall find an asylum in the magnificent building. They

do not see the necessity of a great Architect to repair the breaches in our fallen nature, and they therefore boast of natural philosophy, at which my friend Lipman now began to boast. I told him, in few words, that I considered the natural philosophers of the present day to be most unnatural philosophers, for they draw no conclusion from visible to invisible objects, but they lay down certain axioms, which have no foundation but in their own brain, and thence draw conclusions as inane and shallow as their brain itself. Christ Jesus himself, the author of nature, taught us the true natural philosophy : he argued from visible to invisible things. For instance, to afford an idea of the goodness of God, he referred us to the lilies of the field ; and David, to give an idea of his power, refers to the visible heavens and stars : " When I consider thy heavens the work of thy fingers, the moon and stars that thou hast ordained," &c. But I must conclude, as I fear I shall tire you with too long a letter.

I am as ever.

## LETTER IX.

MY DEAR SIR THOMAS,

It is almost dark, but I cannot but take up my pen and write to you again, for as I have often told you that I love you indeed, for I have now the pleasure of knowing you these twenty years, and you were always the same good kind Sir Thomas : and though you have been most generous, you never have displayed that patronising spirit which in our days so many display, without being of the least use to their fellow creatures ; there are often upstarts who give themselves such airs as are quite ridiculous, and I am sure that many in these times have taken up the pen and advocated certain doctrines such as

our ancestors never knew, merely for the purpose of getting a certain number of ladies to follow them. You have never changed; you never asked me to give you an account of my operations, while your kindness entitled you most fully to the right of knowing what I was doing, while others, who had not the least claim to ask me, actually demanded of me to give them every particular of my researches, religious as well as political.

You left me at Amsterdam, in my last letter, absorbed in deep conversation with the Jew, Mr. Lipman. Now I will introduce to your notice another Jew of considerable talents, but who seems to be, like most of his countrymen in Amsterdam, of infidel principles. His name is Lemans, one of the teachers of the Jewish schools at Amsterdam, a gentleman of fifty years of age, of an intelligent countenance, and occupied with literary pursuits, mostly and perhaps entirely confined to Hebrew literature; for the Jews never cease to try to give to the Hebrew language the greatest perfection. He has written a Hebrew grammar in the Dutch language. He gave me the following information about the Jews of Amsterdam; but in order to make it clear, I must make you acquainted with the early history of the Spanish and Portuguese Jews.

A very ancient tradition among the Spanish and Portuguese Jews, attested also by grave and celebrated Spanish historians, informs us that the Jews of the Peninsula have been established in those countries from the most ancient time, even from the time of the destruction of the first temple of Jerusalem, by Nebuchadnezzar: they say that this conqueror, having led captive the tribes of Judah and Benjamin to Babylon, and dispersed them among all his kingdoms, caused a part of the family of David to be transported in Phenician vessels to Spain, where they founded cities that bear to this day Hebrew names, and thus attest their Hebrew origin,

such as Toledo, hebrew, חולדות, generation; Maqueda, which is also mentioned in Joshua, &c. &c. See Marianais History of Spain, first book Salome Ben Virga, Shebet Jehoodah, Orobio de Castro, Comte de Limbourg, and letters from some Portuguese Jews to Voltaire. However this may be, the great antiquity of the Jewish nation in Spain is an incontestible fact. They have flourished there in all times and in all situations, not only in wealth, as in other countries, but as learned men, physicians, and statesmen.

The kings and clergy of Spain have in all times (long before the introduction of the Inquisition,) laboured for the conversion of the Jews. And in all times since the Visigoths reigned in Spain there have been frequent conversions among them, and sometimes whole synagogues of Jews have turned to the Christian faith. Among these converts, there were many whose sincerity could not be doubted, who have given indubitable proofs of it, and who also have distinguished themselves by writing in defence of Christianity, against the Jews, Muhammedans, and Heretics. Amongst these, we may mention the celebrated Paulus of Santa Maria, Bishop of Carthagen, who was baptised in 1390, after having been a distinguished Rabbi.

Converted Jews were shewn much respect, and enjoyed great privileges in these countries. According to an ancient law of the Goths they were incorporated among the nobility from the moment they embraced the Catholic faith. Those Catholics did not think, as many Protestant Gentiles foolishly do now, that one ought to *keep down* a converted Jew, and not, as they express themselves, *spoil* him. The fact is, that though Gentile Christians are often glad when they can be the means of bringing over a Jew to their creed, and even sincerely rejoice that a Jew is converted, still a kind of unholy envy and jealousy is brooding in their hearts; and it is

with them, as the Jews say that it was with Jethro, the father-in-law of Moses, who, though glad that the Lord had made Moses an instrument for the salvation of the Jewish nation, was in some measure mortified at it, and therefore they translate the 9th verse of the 18th chapter of Exodus, "and Jethro was half glad, half mortified, at all the goodness which the Lord had shewn to Israel."

These indulgences, however, were the occasion of a multitude of false conversions, which in nowise could be avoided, and kindness always remains kindness, though it may be abused. From thence also arose the perpetual disputes between the *old* and *new* Christians, and from thence also sprung up the *Inquisition*, in the reign of Ferdinand and Isabella. The Jews were banished from Spain and Portugal in the years 1492 to 1560. The greater part of them spread themselves in Africa and the East. The more distinguished settled in France, Denmark, Hamburg, and afterwards in England during the Protectorship of Cromwell. But to Holland they came in 1596, and in the year 1646, the Jews from Germany, called *Ashkenasim*, joined them. In the year 1800, the Government offered to the Jews of Amsterdam the same privileges as the Christians enjoy. One party said that they would not accept them, for Palestine was their country, and to that they must return. Others were willing to accept the privileges granted to them, and therefore a schism took place. The party, who accepted the privileges, nominated a Rabbi, independent from the rest. His name was *Isaac Ger*, who was the son of a Swedish nobleman, a Gentile, bred up a nominal Christian, and converted to the Jewish religion at Amsterdam, when seven years of age; he made wonderful progress in the Talmud, and became one of the most learned Rabbies of his time. He died in the year 1807; his children were living at Amsterdam, at the time we were there.



The Portuguese or Spanish Jews are very lax in their religion, but though they do not express the same hatred towards Christ that the bigoted German Jews do, they feel the same aversion to His precious name, and sneer as much at his Gospel as the Ashkenasim.

Yours affectionately,

JOSEPH WOLFF.

#### LETTER X.

*Richmond, 14th Sept. 1838.*

TO THE SAME.

Rabbi Bernstein, the Chief Rabbi at Amsterdam, declined receiving me, but I wrote to him to ask his advice as to where I could place my mother in case that she were to come to visit me at Amsterdam, as I did not wish to force her to eat with me against her will, as she still lives in connection with the Synagogue. I added that though I wish her to become a Christian, it is against the spirit of Christianity to force any one to make a profession, without real conviction: he sent me word by his servant that Mr. Rudelsheim, a Jewish hotel keeper, would receive her.

After this the Rabbi's servant came to me several times until forbidden by his master.

The Rabbi at Amsterdam receives his salary from Government, as do the Ministers of all other denominations.

On the 9th of April I delivered my lecture, which was attended by Mr. Da Costa and several others. The subject of this lecture was the duty of preaching the Gospel to the Jews, for Da Costa, as well as Dr. Capa-

doce, is of the erroneous opinion that one ought not to send Missionaries to the Jews, and that their conversion must be the work of the Spirit alone. I do not wonder that a Jew, who knows by experience the unwillingness of his brethren to inquire into the merits of Christianity, and also their decided assertion that every Jew who becomes a Christian is an impostor; I do not wonder I say that a Jew who has been converted, should think that all human efforts to convert his nation will be fruitless; but a believer who knows that the preaching of the Gospel is a duty, and that the proclaiming the Word of God cannot but produce fruit, must at last give up such an erroneous opinion.

I remain, dear Sir Thomas, &c. &c.

#### LETTER XI.

*Richmond, 17th Sept. 1838.*

DEAR SIR THOMAS,

On the 10th of April, 1827, when still at Amsterdam, the Rev. Mr. Jeans introduced me to a respectable Jew, whose name is Mr. Jacob M. Levi, who informed me that he once travelled in the same steamer with Lord Orford, my wife's brother. His wife was born at Surinam, where he told me there are many Jews, whom he describes as very liberal, which means that they have no religion at all: and I confess that I prefer, and have more confidence in strict, bigotted Jews, than in such so called *liberal Jews*; for with strict Jews one has a foundation on which to build the merits of Christianity, but this is not the case with an Infidel Jew; and so we

find that many Pharisees were converted, as Paul, Nicodemus, and Joseph of Arimathea, but never any Sadducee.

Lady Georgiana talked with Mr. Levi on the state of religion in general, and he made the remark, that strict professors were frequently hypocrites, on which she replied, that our religion is not to be judged of from men's conduct, but from the Bible, for no human being is perfect; that we are altogether in sin, so that no one can keep the law, and therefore if we had no dispensation but the law, we must all perish, for "the soul that sinneth, it shall die." She added that we must look to Jesus Christ, who fulfilled the law for us, and that this was the only way to salvation. Do you observe by this that Lady Georgiana is a lady who has read her Bible, and studied her body of Divinity, under good old Mr. Simons, of Paul's Cray, for whom we both had a most sincere affection and respect.

Yours truly.

## LETTER XII.

*Richmond, 17th Sept. 1838.*

DEAR SIR THOMAS.

I am somehow or other often prevented from writing to you by divers occupations, especially by having to answer a great many letters.

I think I wrote to you in my last about Lady Georgiana's conversation with Mr. Levi on religion. I must do justice to my wife: she is not a mere repeater of Mr. Simons' sentiments, though she had a sincere veneration for that excellent old man; but she has an independent way of thinking; for though I

think that ladies should take the advice of pious clergymen, there is sometimes a way among ladies that I do not entirely approve, that of giving themselves the air of being great Theologians, though one may very soon find out where they get their ideas, that is, what preacher they attend, or, as some *elegantly* term it, whom *they sit under*, and whom they style their *Duck*.

I met also at Mr. Levi's a very clever Jew, whose name is Rees, who assisted a Mr. White in translating the theological writings of the celebrated Professor Hug, who is Professor at the University of Freybourg, in the Duchy of Baden, and there teaches theology and the oriental languages. Professor Hug is a Roman Catholic by profession, but has received his education chiefly from the writings of the modern Protestant Divines, and evidently leans towards the neology of Germany, as his Introduction to the New Testament, and his new method of interpreting the Canticles will sufficiently prove. But the School of Tubingen appears, however, to have checked in some degree the neological tendency in Professor Hug; the writings of Storr seem evidently to have had a beneficial influence on him.

I have the pleasure of knowing this learned and most amiable man (Professor Hug). I staid with him for a few days at Freybourg, when he was reading Greek with the interesting Polish Princess Jablonowska, who is also acquainted with the Chinese language.

The mother of Princess Jablonowska spent the greater part of her property in assisting the Order of the Redemptorists at Vienna, and more particularly the Vicar-General of that Order, the celebrated Clemens Maria Hoffbauer.

But to return to Mr. Rees. He was assisting Mr. White in translating the writings of Hug, but he remained himself in disbelief. The following remarks may serve to prove it.

Mr. Rees—"Revelation is the unfolding of a mystery, in reading the Gospel the mystery has not been unfolded to me, and therefore I do not believe the Gospel to be a true Revelation." I replied—"A Revelation only unfolds the design or attributes of God, as far as was unknown, without making me acquainted with the reason of the existence of that mystery unfolded—so, for instance, the mystery of the Trinity has been revealed to me, with which I never should have been acquainted if God had not revealed it, and the doctrine of the Incarnation is also revealed in the same way; it is to me the revelation of a mystery; but why the Incarnation and the Trinity were necessary remains a mystery which was not the business of Revelation to unfold. So, for instance, a physician prescribes a medicine to cure my disorder; I never knew before that such a medicine would cure; it is, therefore, a mystery to me, not yet unfolded. I take the medicine and it cures, without, however, having the mystery revealed, *why* it was to cure me."

Mr. Rees then left the room; Mr. Levy and an old venerable Jewess remained alone with me. You will see, by what follows, how difficult it is for a converted Jew to convince his brethren that his belief in Christ is sincere.

Mr. Levy—"Now, Mr. Wolff, we three are alone; tell us, candidly, are you not, after all, a *Jew* in heart?"

I answered—"More than ever I was before I knew Jesus of Nazareth, my Saviour and Redeemer. My dear Levy, no Gentile is now present; I tell you, as sure as there is a Father, a Creator of Heaven and Earth, so sure is it that Jesus of Nazareth is the Son of God! But you are mistaken, if you think that on account of my belief I am less attached to my nation; yea, I am more attached to it than before, and, therefore, I wish that they all should come to the knowledge

of Jesus Christ. This was Paul's heart's desire and prayer."

The old lady present observed, "According to your views, one may be a believer in Jesus Christ, and still continue to be a Jew without denying his belief."

Myself—"On the contrary, a Christian begins to be a true Jew; and without believing in Moses and the Prophets, he is not a real Christian."

Soon after a crowd of Jews came in, who took a great interest in my telling them about the striking illustrations of Scripture and confirmation of prophecy which one perceives in travelling through Eastern countries.

They liked to hear about the wall of the east side of the Temple at Jerusalem, and of the pious Jews resorting there from all parts of the world;—they liked to hear about Tiberias and Safed. Then I tried to press on their minds the insufficiency of any external moral conduct for obtaining eternal salvation, and on the necessity of putting on the Lord Jesus Christ.

Yours truly, &c.

### LETTER XIII.

*Richmond, Surrey, 18th Sept. 1838.*

DEAR SIR THOMAS,

In this letter I will relate the history of a very remarkable Jew.

When Mr. Levy was conversing with me about the Jews in the West Indies, among others he mentioned that there is a very rich Jew from Bohemia in Berbice, who is worth £800,000, and his name is Wolff Katz.

"Wolff Katz," I exclaimed, "that is the man of whose history my late father so often told me," and I think it will interest you. Wolff Katz was born in the village called Buretshen, in Bohemia. He ran away from his father when a boy, in order to make his fortune; he came first to Ratisbon, where he was imprisoned for debt; but being soon released, he went to Amsterdam, and as he was wandering about that city, a girl, who was at a window, called to him to come into the house; he did so, and recognised in the girl a countrywoman of his; she was in the service of a Dutch General, who was on the point of embarking for Berbice. Wolff Katz, though a Jew by birth, did not scruple accepting the offer made to him by the General to enter into his service as valet. Soon after his arrival at Berbice, he commenced trading on his own account, and in the course of years acquired a fortune of £800,000. After an absence of fifteen years from the house of his parents, they were one day surprised to see a carriage and four, attended by servants in livery, stopping near the small cottage they inhabited, and, to their great joy and astonishment, they saw alighting from it their son Wolff, who embraced them with much affection.

He remained with them some little time, and then having given them a considerable sum of money, he returned to his plantation in the West Indies. The Jews relate of him that he had married a black Queen, who was a descendant of the Queen of Sheba, and dwells in a palace of gold, and from whom their countryman Wolff had derived all his wealth!

Many a Bohemian Jew since his time has set out for the West Indies, in search of another descendant of the Queen of Sheba, in hopes of getting as great a man as Wolff Katz, whom they call Mishne Lamelech: i.e. Vice Roy, but, not so fortunate as he, returned to their country, after a time, as poor as they set out.

## LETTER XIV.

*Richmond, 27th Nov. 1838.*

DEAR SIR THOMAS,

I fear you will consider me very neglectful, for it is a considerable time since I had the pleasure of sending you some further recollections of my former missionary proceedings, but I have been much occupied in attending meetings and giving lectures, but having now returned home again, I continue to give you a further account of my past travels. I left off at Amsterdam.

I confess that I like those Jews who are strictly attached to their law, a great deal better than those who call themselves the enlightened, and disregard all religion. The conceit of these enlightened Jews is intolerable, and their vanity deplorable.

I conversed with one of these gentlemen at Amsterdam; he was a jeweller by trade, and in order to give me an idea of his good taste, and how much he had advanced in the march of intellect, he told me that he had not omitted visiting the theatre once for the last eight years, and that he had seen all the best actors that ever visit Holland. "And really," he continued, "those cannot be considered gentlemen of education who do not attend such places of amusement as theatres and balls. After having been all day in my shop I go in the evening to the theatre, and afterwards to the coffee-house, where I smoke a pipe, and converse on the merits and beauty of the actresses, and then return home, and thank God that he has permitted me to pass the day in so agreeable a manner!"

I only observed to him, that if he really thought of God, he would spend the day in a more profitable manner.



We went on the 14th to Haerlem with some of our friends, and while Lady Georgiana went with them to see the beautiful flowers, and hear the fine organ for which that place is celebrated, I called with Mr. Stahl on the respectable Jew, Mr. Lee, who was pleased to style me "The Hercules of the missionaries," and received me with the greatest cordiality. We entered into a discussion on the Divinity of Jesus Christ. Mr. Lee told me that Doctor Paulus, at Heidelberg, denies the Divinity of Christ.

I replied, "Dr. Paulus is no Christian!"

Mr. Stahl, who is a Neologist, contradicted me, and asserted that he was a very good Christian.

*Myself.*—"How can a person be a Christian who denies Christ's own words "Before Abraham was *I Am*"?"

*Stahl.*—"Jesus was obliged to speak in such an authoritative manner, in order to establish the great principles of morality he was about to promulgate."

*Myself.*—"How can a person pretend to establish a great *principle of morality* upon an *untruth*, which is against morality?"

*Stahl.*—"Let us not dispute, for in the chief points we all agree."

*Myself.*—"What do you term the chief points?"

*Stahl.*—"The moral doctrines of Christ!"

*Myself.*—"I do not even agree with you as to what you call moral doctrine; for you believe moral doctrine may be established by falsehood and imposture, for if Christ was not, as he said, before Abraham was, he was decidedly a deceiver, for he decidedly declared himself to have been so, and to be the Son of God."

After the conversation ended, I called on the Ligorians at Amsterdam, in whose Convent in Switzerland I had been a novice. When I called on them, they distinctly told me that they would not have any thing to do with me unless I promised to become a Roman Catholic.

On the 24th of April I went to Leyden, on the invitation of Professor Van Assen, of that University, and delivered a lecture in the German language, in the University Hall, before all the Professors, and the greater part of the students of that celebrated University. About seven hundred persons were present, among them the well known oriental scholars, Professors Vander Palm and Hammacker. The latter was at that time lecturing on the history, manners, and customs of the Arabs.

It is worth while to mention that the members of the Bible and Missionary Societies were unwilling to make arrangements for this lecture, assigning as a reason that the greater part of the University were Neologists, therefore I called on those very Neologists, who were quite willing to attend. There is scarcely any where such a lukewarm set of people as the members of the Dutch Bible and Missionary Societies; they are as watery as their country.

I had a visit from Abraham De Loira, a French converted Jew. There are often Jewish converts to be found in places where the Gentiles do not in the least expect to find them. When I travelled in Bohemia, in 1813, I met with a most respectable Jewish family, named Blumenthal, who were pious Christians, as also several of their relations. When also I arrived at Budweis, in that same country, I became acquainted with the rich Hebrew family Haenigstein, who are converted to Christianity. The celebrated Joseph Von Hammer, an Austrian Baron, and one of the greatest oriental scholars, is married to one of the daughters of the house of Haenigstein.

Speaking of this family, I consider it worth while to give you some further particulars concerning it. The grandfather of those I knew resided first at Kutenplan, in Bohemia, and afterwards removed to Prague. On account of the great wealth he possessed, he was made

noble by Joseph the Second; one of the family investigated the truth of Christianity, and, convinced of its divine origin, he addressed the rest on the subject, and they all embraced it. They then wrote letters on the subject of the Gospel to all the principal Jews of Europe, among others my father received one. The greater part of the connections of the family of Haenigstein are now Christians, though some few of them joined the sect of the noted Franks, who pretended to be the Messiah.

I instructed one of the relations of Haenigstein, at Vienna, in 1813, in the Hebrew language, whose name was Liboschutz; he was about seven years of age, and then a Jew; his father was a much esteemed physician at Wilna, and his mother of the family of Haenigstein. I frequently spoke to him about Christ, and I have since learnt that he is now a humble disciple of the Lord. At the time I knew them, his mother, grandfather, and grandmother, were Jews, and it was interesting to observe how his mother, brother, and sister, who were Christians, lived in the same house with them, frequently dining together, though one party kept the Sabbath and the other Sunday. Thus we see that there is every where, among my nation, even at this time, a remnant according to the election of grace!

I even found at Rome, in the Roman Catholic Church, pious and holy Hebrew converts; for instance, Don Filippo, president of the Casa dei Catecumeni. I never can forget the edifying conversation I enjoyed with that man. Christians have not yet sufficiently studied the character and state of the Jews. But I see that I have lost the thread of my narrative about Holland, and therefore will conclude.

Yours, &c. &c.

## LETTER XV.

DEAR SIR THOMAS,

I will now continue my narrative from the 1st of May. There was at that time at Amsterdam a Mr. Meyer, a clever Jewish lawyer, who occupied a situation in the Senate of that city. The Jews considered him as a prodigy of learning, and some told me that all that Meyer says or writes is splendid as gold, and sweet as honey; also they said he cared little about the Law of Moses, but that he would refute all my arguments in favour of Christianity in the twinkling of an eye. It is the case with the Jews, as with all other sects not distinguished by learning, that if there is some one among them rather more learned than the rest, in their opinion there is no one to be compared with him. Thus, for instance, according to the Wesleyan Methodists, there is no such man for learning as Dr. Adam Clark; according to the Independents, Dr. Pye Smith is the greatest theologian of the day; and so it is even among the Eastern nations. Among the Parsees, Moollah Feeroz, a Parsee, is considered the greatest philosopher that ever rose in Persia. The Jews in Europe generally consider Maymonides the greatest philosopher and physician that the world ever saw; but in the opinion of the Jews of Amsterdam there is no one to be compared to Mr. Meyer. I wrote to this Dutch light in Israel a letter as follows:—

“TO MR. MEYER.

“DEAR SIR,

“You will excuse the liberty I take in addressing these lines to you. I detest the covert manner of the Jesuits, and therefore tell you with all openness that the object

of this letter is to obtain an interview with you, that I may have an opportunity of speaking with you concerning the Gospel of Jesus Christ, in whom alone I believe salvation is to be found. I am a Missionary of the Gospel, and have travelled through Palestine, Mesopotamia, and Persia, and should consider it a particular favour if you would allow me to speak with you concerning the hope which is in me. The favour of an answer would particularly oblige,

“Your humble servant,

(Signed)

“JOSEPH WOLFF.”

*Answer.*—“Mr. Meyer presents his respects to Mr. Joseph Wolff, and being neither a Christian, nor anywise prepared to converse about the Gospel or belief, must decline any visit on that account.—May 1st, 1827.”

I shewed his answer to Mr. Levy and other Jews; they admired his note *as a masterpiece of composition*—as the production of a great man,—as a specimen of deep knowledge of the human heart; in short, as the production of a Jew!

I had no better success in my attempt to lay the cause of Missions before His Majesty the King of Holland, as the following answer, which I received by order of his Majesty from his Chaplain, will sufficiently shew.

“*Bruzelles, le 27th Avril, 1827.*

“MONSIEUR,

“Le Roi vient de me charger de vous faire connaitre, en reponse a la petition que vous lui avez adressé le 24 Avril, que Sa Majesté vous remercie de votre offre de venir lui communiquer les details de vos voyages, et de votre Mission: mais qu’il n’est pas dans les usages de Sa Majesté, ni de la Famille Royale d’accueillir des offres de ce genre, ni en general de recevoir des Missionnaires Etrangers.

“Recevez Monsieur, l'assurance de ma parfaite consideration.

(Signed) “D. DELPRAT,

“Chapelain de S. M. le Roi des Pays Bas.”

My friends at Amsterdam, the Rev. Messrs. Jeans and Mackintosh, told me that, notwithstanding I had not succeeded, it was well that I had written to the King, by which his Majesty would be convinced that I meant to do nothing underhand in his dominions.

You will be interested to know that I lectured several times while in Amsterdam; twice or three times in a public room, and once in the large hall of the Atheneum, when all the professors and students were present; amongst others, Dr. Wilmet, the celebrated Professor of Oriental Languages, who has published a Dictionary of the Koran. The professors thanked me for the lecture.

When I lecture before a learned body, I always endeavour to shew that Missionary enterprise is also useful to literature and science; for who can better inquire into the sentiments and state of a people than a Missionary who converses with all kinds of people, and who has an opportunity of studying the Bible in the countries from whence it was promulgated.

A person who wishes to devote himself to missionary labours ought to examine himself whether he is actuated by motives of mere philanthropiâ; from believing that the Gospel contains the best moral doctrines, and wishing to communicate them to his fellow-creatures, or whether he has motives like Paul, i. e. the love of Christ constraining him. If he be actuated only by motives of the first description, let him be as zealous as he may, his ardour will soon be quenched by the opposition he meets, and he will be in danger of becoming an Apostate, and of

embracing the religion of the nation to which he went to preach the Gospel. Thus it was with poor William Adams, late Missionary to the worthy Baptist Society in Serampore, who is a living proof of the truth of this. That unhappy man went to Calcutta with the intention of preaching the Gospel there, but never was well instructed in the doctrines of the Scripture, as the Divinity of Christ and of his Atonement. On his arrival at Calcutta, he entered into controversy with Ramohun Roy, and the result was, that he was overcome by his arguments, and the poor man denied his God and Saviour, the Lord Jesus Christ, who bought him, and William Adams is now a most decided Infidel and scoffer at Divine Revelation, radical in politics, and editor of a scurrilous newspaper, defending the principles of regicides. The fury of the Lord and the rebuke of his God is visible in his countenance. A miserable creature!

But a Missionary of the second description is the true one; instructed in Christ, he wishes to instruct others. Constrained by the love of Christ, he implores the sinner not to plunge himself into an awful eternity; he labours to convince him of his misery, and to shew him the only *remedy*, Christ Jesus the Lord!

A Missionary ought further to examine himself whether he proclaims to others what his own "eyes have seen, and his own ears have heard, of the Word of Life," or whether he be a mere disputer about an orthodox creed; another point a person ought to consider, before he goes forth as Missionary, is, whether he is merely sent by the society which supports him, or whether he is sent by the Lord, and whether he would continue to be a Missionary even if the society were to withdraw their support from him, or whether his mouth would be stopped as soon as such support were withdrawn. A Missionary to the Jews must have love and pity for Zion, and should also be

especially acquainted with the language, prejudices, feelings, characters, actions, and gestures of the Jews, and their signification (for the Jews, like the rest of Eastern nations, express a great deal by their actions and gestures), and their mode of arguing. A Missionary should be able to give a religious turn even to common topics of conversation ; thus Christ, when sitting with the woman of Samaria at the well, turned the conversation from the water he asked to drink, to that water which springeth to everlasting life : he ought also to be free from all moroseness or stiffness of character, and most especially he ought never to laugh or sneer at the superstitious observations he will hear from the foreign nations to whom he goes to preach ; the consequences of such uncourteous conduct of Missionaries are awful, for the minds of those who are really in darkness are estranged from the truth by such unamiable conduct in a preacher of the truth.

But at the same time, although a Missionary ought so to behave as not to make himself unnecessarily disagreeable, and ought to become so far a Jew to the Jews, and a Greek to the Greeks, he must nevertheless announce distinctly the object of his mission, and he will always find that the more open he is himself, the more open will be the minds of others towards him.

A Missionary, in common with the rest of mankind, ought not to think that he is always right, but ought to be ready to learn as well as to teach ; he may learn much in confirmation of the truth he advocates, not only from the Jews, but even from the sentiments of the Romanists and Pagans, for in every false religion, there are some points derived from a common source, and of which use may be made. I never approve in argument that if one party produces some point not settled in the Protestant Church that his opponent should try to put down his proposition, merely because it is held either in Paganism or Romanism.



Thus the Dissenters reject Episcopacy because they say it savours of *Poper*y, if they reject it merely on this ground, they might equally well reject the doctrine of the *Incarnation*, as they might say it savours of the doctrine of the Incarnation of Vishnoo, believed by the Hindoos.

With regard to Missionary exertions among the Jews, I have observed that the orthodox Jews may be divided into Mystical and Talmudical, or Low Church and High Church Jews.

The Mystical Jews are those who not only believe in the Talmud, but, having diligently read the *Sohar*, give to the ceremonial laws a mystical or rather spiritual interpretation: of the latter, or Low Church, are those called the Khaseedeem, who do not date their origin, as some assert, from the celebrated Israel Baal Shem, in Poland, but from the Babylonian Captivity.

These Khaseedeem, or Mystical Jews, give to the ceremonial laws a mystical meaning, and refer many passages to the Messiah, and apply many passages as types of the Messiah which the Christian Divines also apply to him. Generally it will be well not to argue with these Jews, but merely to request them to state their own views respecting the Messiah, and of his designs, character, and nature, and show the coincidence of their views with those which are found in the Gospel.

The Talmudical Jews ought to be reminded that the Divinity of the Messiah, and the Doctrine of the Trinity, were believed by the ancient Jews; this may easily be proved by reference to the Talmud. But with Jews as well as Gentiles internal evidences of Christianity are very powerful. There are Jews who are downright infidels; such kind of persons are very conceited, and believe themselves to be possessed of superior talents. Shew to these men that their sentiments are far more absurd than those of the most superstitious Talmudists,

and that they are far worse off than if Talmudical Jews. These were the principal part of the views of missionary labours that I laid before my friends Mr. Hunt and Mr. Reichardt.

This has become a lengthy letter, dear Sir Thomas, but when I write or talk with friends I do not know when to have done.

As Lady Georgiana and I intended to set out for Zyst, the celebrated settlement of the Moravians, my friend Reichardt determined to accompany us.

&c. &c.

## LETTER XVI.

*Richmond, 1st Dec. 1838.*

DEAR SIR THOMAS,

I do not know when I shall be able to finish my present correspondence with you, for I am so frequently interrupted by invitations to preach and lecture in different parts of the country, that for many days together I cannot write at all.

On the 2d of May, 1827, Lady Georgiana, Reichardt, and myself left Amsterdam for Utrecht, in what is called a flying yacht on the canal. We had a Professor of a Dutch Lyceum as our fellow passenger, who spoke with all the pedantry of a professor; mixing Latin phrases with his German, and sometimes addressing me in Latin; and he told me that he could also speak *Lingua Græcam*, a rare thing in the literary world!

On the shores of the canal we saw many villages with neat houses, in which were so many windows that they were almost like lanthorns, with their beautiful well kept

gardens, and at every door a woman in wooden shoes, washing the steps, all this amused my wife very much, as she had never before been out of England.

On our arrival at Utrecht, we called on Professor Van Oordt, to make arrangements for me to deliver a lecture before the University of that city on the 21st of May. Mr. Reichardt and I called on the Jansenist Bishop. He informed me that the late Pope Leo XII had issued an excommunication against them; the Prelate of Utrecht did not seem to me to be a man of much spiritual light, or of profound learning, he was also a great enemy to the Reformers, and did not much admire the late Friedrich Leopold Count Stolberg; the reason appeared to me to be because Count Stolberg had made some remarks on the inconsistencies of the Jansenists in his life of Vincent á Paula.

I had here a melancholy proof of the evil of concealment, when I paid a visit to a Jew named Coster, whose son I had known while with Mr. Way on Mount Lebanon. This young man, Reuben by name, had been baptised at Edinburgh, and accompanied Mr. Way to Palestine. When that gentlemen left that country, I procured Reuben Coster the situation of teacher in the family of Mr. Barker, at that time British Consul at Aleppo. His father, on whom I called at Utrecht, is an aged venerable man; the mother and brother of Reuben were also there when I called. The mother was about to leave the room to fetch some fruit to offer us, as is the custom among the Jews, when his poor father begun to say, "Our son Reuben had no cause to leave home, necessity compelled him not to do so; but he was restless and would see the world; he writes to me now that he is well off and gets a great deal of money." I then informed him that his son had been baptised. It was a very affecting scene, the poor father was quite

overcome and burst into tears and observed, "thus my son has made a breach in the family without informing me of it, that we might bemoan him." The son went out of the room, and we heard him say to his mother, "do not bring fruit for he is a Meshumed," i. e. an Apostate.

We engaged rooms at Zyst, at an inn belonging to the Moravians, and took a view of the establishment of that denomination of Christians. I must confess that I was rather disappointed there. I did not observe that zeal by which the Moravians were so much distinguished in former times. We attended their service; the Bible was not read at all, but simply a hymn was sung to the glory and praise of the *Laemlein*; an epithet which they give to Christ, which seems to me shocking, for it signifies "the dear little lamb." The service at which we attended was a love feast, and while the hymn was singing, tea and buns were handed round. Every one drank the tea, and the cups were taken away. It is customary to carry the bun away, but I, from inattention, ate mine immediately, and soon after ate up poor Reichardt's, who had deposited it by his side.

Mr. Passavant, an elderly gentleman, and looking even older than he is, one of the principal leaders of their society, has, since the time we were there, married a girl of nineteen, by lot.

There was among them a young Jew, Hartwig by name. He is from Sweden. He was baptised by the Moravians, and received by them as a member of their society. He seemed a very decent man. The single women live in a separate house. One sees them all day long sitting at their windows singing their *sentimental* hymns.

The Moravians would never be fit for Missionaries to Jews, Turks, or Persians; they ought to confine themselves to Hottentots. To them they may always

be a blessing; however I am sadly afraid that Neology is creeping in among even the Moravians, for I conversed with one of their pastors respecting the Missionary labours amongst them, and he said he was decidedly adverse to them, and he was convinced, by the writings of Professor Paulus of Heidelberg, that the mission to the Jews was totally useless. Only imagine a Moravian guided in godly things by the authority of a decided Neologist like Professor Paulus!

The same person also said to me, "I knew a Jew for forty years, a most honest and good man he was. I never spoke to him about our differences, but one day my dear Jewish friend said to me, 'I hope that we both shall be saved.' Now here you have a Jew according to the spirit of Abraham." I really was surprised to hear a disciple of Zinzendorf speak like a most decided Neologist. I thought it best to leave Lady Georgiana at Zyst; she therefore remained there while I went into Germany. I met my mother and sister at Dusselthal, near Dusseldorf, at the Institution of Count Von der Recke, the great philanthropist. Count Adelbert Von der Recke was at Berlin, but his brother was there, who is also an excellent man and a Christian. I had not seen my mother or my sister for eighteen years, and therefore you can imagine our joy was great, and after a few days' conversation my sister Jette determined to embrace the Christian religion. I preached at Dusselthal, and the church was crowded: all the Jews of the institution and my mother and sister were present.

I met two of my former fellow students at the Lyceum of Saxe Weimar, in 1811. These were the Rev. Mr. Schmidt and Dr. de Valenti. The conversion of the latter was very remarkable. While at the Lyceum he was considered a young man of extraordinary talents, but of decidedly atheistical principles. When he entered the University of Jena he refused to take the oath on the

Bible, assigning as his motive for so doing his decided unbelief in the existence of a *Deity*, and therefore he begged the University to take his word of honour instead of an oath. One could scarcely suppose it possible that the University would make such a concession. Valenti told me, however, that the remembrance of his pious departed mother, and a *vision*, brought him to the truth of the Gospel in a remarkable manner: he openly recanted his infidel principles, and then preached the Gospel to his patients, for he is a Doctor of Medicine.

The Right Reverend Doctor Roehr, Superintendent General of the Lutheran Church at Saxe Weimar, who is a decided Rationalist, now became Valenti's vehement enemy, so that the latter was forced to quit the Duchy of Weimar: and I found him usefully and beneficially employed in the institution at Dusselthal. I have no doubt that Valenti is a sincere man, but there is a great deal of self-conceit mixed up with his sincerity, which may have been perhaps one reason why he was persecuted. He also mixes up, like Friedrich Von Mayer, of Frankfort on the Maine, the *humbug* of animal magnetism with Christianity.

I have seen one of the women mentioned in Mayer's book as a remarkable instance of magnetic power, and I am sure there never was a greater impostor upon the face of the earth than that somnambule woman was; her name was Anna Maria Veller. I am sure that she never slept when she pretended to do so.

At the time I was at Dusselthal there were twenty-seven Jewish proselytes in the Institution. In my discourses addressed to them I propounded the blessings of a real convert from Judaism to Christianity, as I found them realised in myself. "These are," I said, "the blessings that you shall enjoy here below: righteousness and peace and joy in the Holy Ghost; and you shall experience the joy which belongs to the

communion of saints, and you shall rejoice in hope of the glory of God. Not only this, but you shall also experience that a Christian is able to glory in tribulation. But all shall be reversed should you be hypocrites. You will then curse the day in which you made a profession of believing in Christ, and you shall curse that day to your greater damnation. You shall remember the day when you lived in the darkness of Judaism, and wish that darkness back, with tears in your eyes, and become like one that is home-sick. Your words shall be, 'The curse is upon every apostate Jew'; and you shall curse those benevolent Christians whom you deceived in the beginning, and who, having found out your deceit, withdrew from you their confidence and their brothership! You shall live in misery, despised by your Jewish brethren, despised by Christians, despised by the world! Candidates for hell; candidates for eternal condemnation!"

On the 16th of May, 1827, I went to Barmen, lectured there, and made the acquaintance of the Rev. Mr. Krummacher, author of *Elijah the Tishbite*, who had baptised my brother, and to his care and instruction I recommended my sister Jette, who soon after was baptised by him.

Dr. Krummacher is a high Calvinist, and I am afraid, by some expressions of some passages in *Elijah*, inclined to Antinomianism; at least some of his expressions may have that tendency, but I heard him preach on the temptations of our Saviour by Satan, in Matt. iv. which was a most excellent sermon. He most strikingly illustrated "the kingdom of this world," by the present state of pseudo civilization in Europe. The boldness with which he exposed the infidelity, and the opposition to the establishment of Christ's kingdom by the kingdom of the world, was beautiful, and shewed that Krummacher is no Antinomian in practice.

I also met another remarkable man in Barmen, the Rev. Mr. Lindel. He was, as well as Gossner, a pupil of the great Roman Catholic J. M. Sailer, formerly Professor of Divinity at Landshut, and afterwards Bishop of Ratisbon. After Lindel was ordained a Roman Catholic Priest, he preached the gospel faithfully in Bavaria, and having been persecuted on this account, he went to St. Petersburg, where he acquired the good will of the late Emperor Alexander, so that he soon obtained the situation of Roman Catholic Dean in Bessarabia. Lindel had a lady with him who passed as his housekeeper, but to whom he had been secretly married by Gossner, in the presence of two witnesses. When the period of her confinement approached, Lindel made known his private marriage. The Emperor Alexander, though he countenanced those of the Catholic Church who preached the gospel faithfully, most wisely did not give his sanction to innovations or breach of discipline by individuals belonging to an organised Church. Had Lindel left the Romish Church openly, and declared himself a Protestant, the Emperor would have given him a situation in one of the Protestant Churches, but as he still professed the Romish faith, and held a high situation in that church, and still openly acted in defiance of the discipline of his church, the Emperor most justly disapproved, and then the Autocrat ordered him to be safely conveyed out of his vast Empire.

Lindel is now openly a Protestant Clergyman, but at the time I was at Barmen, Dr. Krummacher did not permit him to preach in his church for several reasons. Krummacher is a Calvinist, Lindel an Arminian in principle, and he holds the doctrine of Universalism, and is a strict Millenarian. This is the danger of a Church like the Lutheran, where there are no Bishops, and no articles of faith: for the Augsburg Confession is now



obsolete; private judgment is the highest tribunal of appeal. The injunction "Hear the Church" is declared to be Popery, and therefore Dr. Paulus, who teaches that Christ is a mere man, and Dr. Krummacher, who justly finds the Divinity of Christ in the bible, have no right to accuse each other as heretics. There is scarcely an orthodox Christian in the Lutheran church. Original sin is denied by the most learned men among them, as Augustus Neander and Dr. Steudel.

On my return from Elberfeldt to Dusselthal, two students, a citizen of Elberfeldt, a Roman Catholic Priest, and an old woman, were in the coach with me. The two students began to talk in the most indecent manner. I said nothing for a long time, until one of them remarked, that "even in the greatest pleasures disgust is mixed."

I said, "Ought we not, then, to seek pleasure with which there is no disgust?"

*Student.*—"Where is this to be found?"

*Myself.*—"In Christ Jesus!"

This observation was like a thunderbolt to them.

One of the students said, "This is Pietism."

*Myself.*—"It is the principle of the Bible."

*Student.*—"Who tells you that the Bible is the Word of God?"

*Myself.*—"There are external as well as internal evidences that the Bible is the Word of God."

*Student.*—"The Roman Catholics are right in saying that if one does not believe the Church, one need not believe the Bible."

*Myself.*—"Are you Roman Catholics?"

*Student.*—"No."

One could evidently see the design of these infidels. It was to gain over the Roman Catholic priest to their party, in which they completely succeeded; and now I was between *two fires*—that of the infidel and that of

the priest. They all accused me of being a Pietist! and the liberal Students of the Berlin University observed that the police ought to interfere in order that these fanatical principles should not be promulgated. They then abused many well-known religious characters; among others, Count Von der Recke. At last one of them observed that there was one of them a great rascal, who had been travelling in the East, preaching the divinity of Christ. His name was Joseph Wolff. When we reached the place where I was to leave the coach, I said, "Adieu, gentlemen, I am Joseph Wolff, and I am going to visit my friend, Count Von der Recke."

On the 19th of May I returned to Zyst, and a day or two afterwards I went with my wife to Utrecht, when I lectured before the University and the inhabitants, and we afterwards proceeded to Amsterdam, where I was invited, as I have before mentioned, to lecture before the Professors in the Hall of the Atheneum. Professors Van Lennep and Wilmet expressed their thanks to me.

On the 26th of May, 1827, we left Amsterdam, and arrived in London, May 27th.

Now, dear Sir Thomas, you have a faithful account of our expedition to Holland and Germany; but I cannot conclude without urging upon the Society the benefit to be derived by sending a Missionary to Holland; who not only possesses piety and rabbinical learning, but unites with these qualities a classical education; for there are Jews in Holland who are not only learned in the Hebrew tongue, but who have had, like the Gentiles, a classical education, and who produce objections not only from the Prophets, and the Talmud, but also from the Fathers of the Church, as Austin and Tertullian, and the writings of modern philosophers, as Kant, Fichte, and Schelling, and these observations apply also to the Jews of Germany. In

both countries a Missionary must expect to meet not only Jews who deny the Messiahship of Christ, and to whom he must prove that Jesus is the Messiah whom their fathers expected, and whom the Prophets predicted; but also with Jews who deny that any prophesy respecting the Messiah is to be met with in Scripture, and reject the notion of a Messiah as rabbinical and superstitious altogether. And one may even find Jews to whom one has to prove the necessity of a divine revelation.

Yours affectionately,

JOSEPH WOLFF.

END OF FIRST PART.

## PART THE SECOND.

### LETTER I.

*Linthwaite Parsonage, near Huddersfield,  
8th Jan., 1839.*

DEAR SIR THOMAS,

I now take up my pen again to recall to your recollection my former travels for the purpose of propagating the knowledge of Christ, for I hope that these journies were undertaken solely for that purpose, for I never liked travelling for its own sake, for I always liked comfort and ease, of which one is deprived in traversing such countries; but the hope of calling wayward sinners to the right path, from dismal darkness to the land of light, from the power of Satan to the conqueror of hell: such considerations make one disregard all the inconveniences of travelling. One can truly say that the love of Christ constraineth one.

On the 26th of July, 1827, Lady Georgiana and myself set out for Gibraltar, in a steam packet. We met on board Lord Porchester (now Earl of Carnarvon), a religious and well-informed gentleman, who begged me to introduce him to my wife, which I willingly did; Mrs. Burgoyne, who was going to Lisbon to join her husband, Colonel Burgoyne; and Captain de Capell Brooke, who was an acquaintance of Lady Georgiana's, and who has travelled in Lapland. There were several other passengers, but we formed no acquaintance with them.

We had a very rough passage until we arrived at Lisbon. I preached on board the ship, and lectured. We stopt only one day at Lisbon when Lady Georgiana was shewn the curiosities of the place by her friend and connection, Mr. W. P. Craufurd.

Lieut. Baillie, of the Royal Navy, my good friend, kindly gave us up his room at the Hotel, as there was much difficulty in obtaining rooms.

The next day we sailed for Cadiz and Gibraltar, where we arrived on the 7th of August. My old friend, Mr. Pyne, procured us lodgings, and I immediately issued the following address to the Jews of Gibraltar:—

“DEAR BRETHREN,

“Seven years have now passed since I was, for the first time, at this place, proclaiming to you the tidings of salvation by Jesus of Nazareth. I found but little candour among you. The most learned among you were called on to answer, but were not able to do so with reason, for the truth of the Gospel is too clear to be obscured by the sophistry of either rabbies or philosophers.

“You, Jews of Gibraltar, were the first among whom I commenced my missionary career, and were I not convinced, by the grace of God, that the word of Jesus Christ is as a hammer which smiteth rocks in pieces, I should at that time have been discouraged, for you were impenetrable as the rock of Gibraltar itself; but the love of Christ constrained me, and your hardness of heart and your blindness convinced me more of the necessity and importance of preaching to our brethren the Gospel of Christ, in which I have found, for my own soul, joy, liberty, and abundance of peace.

“I have been to Egypt four times; thence twice through the deserts of Arabia; my feet stood on Mount Sinai, Zion, and Calvary; and thence I went to Mesopotamia

and Persia, and often in hunger and thirst, and amidst the persecution I suffered from the Papists, I proved to the Jews that Jesus was that 'seed of Abraham in whom all the nations of the earth were to be blessed'; that Jesus of Nazareth was that Shiloh who came after the sceptre had departed from Judah; also that Jesus was the promised Prophet like unto Moses, because he was rejected like Moses; he was an Intercessor for his people like Moses; he performed signs and wonders as did Moses; and being the very image of the *invisible God*, he saw God his father face to face like unto Moses; he proclaimed a covenant and a law like unto Moses; he was persecuted as was Moses.

"Walking upon Mount Zion I proved to the literal children of Zion, that Jesus was the son of the Virgin, who was called Immanuel, who, whilst he was a sanctuary, was also a stone of stumbling and a rock of offence to both houses of Israel.

"To the Jews of Jerusalem, at the ruined wall of the Temple, I proved that Jesus was that root of Jesse, upon whom the spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and the fear of the Lord.

"Walking with the Jews upon the Mount of Olives, I proved to them that Jesus was that child which was to be born to us, and that son that was given us, whose name is Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. And walking with the Jews towards Bethlehem, I proved to them that Jesus who was born at Bethlehem, must have been that man of whom it is said, 'But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me he that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.'

“And in the cave of Jeremiah, I reminded them of the words of the prophet, that the anointed of the Lord was taken in their pits, and received by the Gentiles, of whom the Jews, said ‘Under his shadow we shall live among the heathen.’—Lamt. iv. 20. And day and night I tried to convince my nation, that Jesus of Nazareth was He who has borne our grief and carried our sorrows, and was taken from prison and from judgment. And at the sepulchre of Hagar, I proved to them that Jesus was that desire of nations predicted in that same prophet. And though I was forced to remind my Jewish brethren of their guilt and crime in approving of the murderous act of our ancestors, I left them not comfortless, for at the sepulchre of Zechariah I shewed to them that the Lord will pour out the spirit of grace and of supplication upon the inhabitants of Jerusalem, and they shall look upon Him whom they have pierced and mourn.

“Men and Brethren of Gibraltar! I am again on the point of returning to the city of Jerusalem, and I exhort and beseech you, for the last time, for your own souls’ sake, to pray to the Lord Jehovah, that he may open your hearts and your ears; for though you are circumcised in the flesh, you are uncircumcised in heart and ears; and that you may cease from being murderers and betrayers of your own souls, by trampling under-foot the blood of Jesus Christ, and approving the act of our ancestors in having slain the Lord of Glory!

“Men and Brethren of Gibraltar! Believe in the Lord Jesus Christ, and you will have a testimony without in which thousands of evidences have concurred; and you will have a testimony within you, which likewise has been confirmed by the concurrent experience of thousands. *You will see, you will know, you will enjoy the truth*; and you will find that, in your distresses and

*temptations*, the grace of the Lord Jesus Christ *unto you*, and the strength of the Lord Jesus Christ, will be made perfect in your weakness, and the power of Christ shall rest upon you. You shall be blessed in your coming in, and you shall be blessed in your going out; and you will stand fast in that liberty wherewith Christ hath made us free. Believe in the Lord Jesus Christ, and the Lord shall establish you, Jews of Gibraltar, a holy people to himself. And the Lord shall make you, Jews, at Gibraltar, the head, and not the tail; and you shall be above, and you shall not be beneath. But, Jews at Gibraltar, rich and poor, if you will not hearken unto the voice of the Lord your God, and should you reject the Gospel of Christ, then all these curses shall come upon you and overtake you. 'Cursed shall you be in the city, and cursed shall you be in the field, cursed shall be your basket and your store, cursed shall be the fruit of your body, and the fruit of your land, cursed shall you be when you come in, and cursed shall you be when you go out; and the Lord shall send upon you cursing, vexation, and rebuke.'

"Would to God that I could conscientiously say that I hope better things of you, Jews of Gibraltar! But I can scarcely hope. I fear that you will reject my exhortation; you will despise this appeal of your brother; you will go on in boasting that you are the sons of Abraham, without having his faith; you will go on being proud of your political wisdom; you will continue to be satisfied with being well off in temporal respects.

"But I have done my duty. And I again call heaven and earth to witness that there is but one name given, in heaven and on earth, by which man can be saved, and this is the name of the Lord Jesus Christ! If you reject my exhortation, I am clear from your blood, and the Lord deliver me from blood guiltiness, for I have warned you!



"Say ye, therefore, 'Blessed is he that cometh in the name of the Lord. Hosannah to the Lord in the Highest': and then the Gentiles will rejoice with the descendants of his ancient people residing at Gibraltar.

(Signed) "JOSEPH WOLFF,

"Missionary to the Jews in Palestine."

This, dear Sir Thomas, is the Proclamation I sent among the Jews of Gibraltar. I received an abusive answer from one of them, who is considered to be a notorious *Swindler*: he wrote to me that he was at first rather startled to hear that I had been at Jerusalem, till he read these words in the Lamentations of Jeremiah v. 18. "Zion is desolate, foxes walk upon it." On reading this he said he was satisfied that my being at Jerusalem had fulfilled this prophesy!

But Rabbi Solomon Gabay, the learned Jew of Gibraltar, with whom I had frequent conversations when I was there seven years before, who is very amiable as well as learned, a native of Morocco, received me with great cordiality. He had the intention of translating the Old Testament into the Morocco Arabic, and I think it would be a very useful undertaking.

He informed me that the Jews who came from Africa to Gibraltar, settled there about 100 years ago, and that the greater part of them were descended from those Jews who had been turned out of Portugal and Spain. Ben Oliel is the richest Jew of Gibraltar, and a most upright man in his dealings, but, alas! very blind in a religious point of view.

One day that I called on my friend Rabbi Gabay, I met a good many Jews. We drew the following parallel between the history of Joseph, and the history of Jesus, with a view of showing, not only the similarity of events,

but also to prove that the conduct of the Jews towards their most pious ancestors, has been the same as that towards Jesus Christ.

1st. Joseph was designed to be lord over his father, mother, and brethren.—Gen. xxxvii. 7. 9.

Jesus was Lord over his father David.—Psalm, cx. 1.

2nd. Joseph was contradicted and disbelieved by his own brethren.—Gen. xxxvii. 8.

Christ was disbelieved by his brethren.—John, vii. 5.

3rd. Joseph sought his brethren.—Gen. xxxvii. 16.

Christ came to seek and to save that which was lost.—Luke xix. 10.

4th. The brethren conspired against Joseph to kill him. Gen. xxxvii. 19, 20.

Christ was sought by subtilty to be killed.—Matt. xxvi. 1. 4.

5th. Joseph was stripped of his garment.—Gen. xxxvii. 23.

Christ was stripped of his clothes.—Matt. xxvii. 28.

6th. Joseph was sold and brought into Egypt.—Gen. xxxvii. 28.

Christ was sold for thirty silverlings.—Matt. xxvi. 14, 15. And also was taken into Egypt.—Matt. ii. 13.

7th. Joseph was tempted and resisted.—Gen. xxxix. 7, 8.

Christ was also tempted and resisted.—Matt. iv. 1. 11.

8th. Joseph was falsely accused.—Gen. xxxix. 14, 15.

Christ was also falsely accused.—Matt. xxvi. 59, 60.

9th. Joseph was first acknowledged by the Gentiles.—Gen. xli. 43.

Christ was first acknowledged by the Gentiles.—Acts. xv. 14.

10th. The misery of Joseph's brethren, and their coming to Joseph, and their repentance, (Gen. xlii. 21, 22, 23,) are all types of the present state of the Jewish nation, and of their future final looking on Him whom they have pierced, as predicted in the prophet Zechariah, xii. 10.

11th. Joseph suffered for the benefit of others.

Christ was despised and rejected of men, a man of sorrows and acquainted with grief; the chastisement of our peace was upon him, and with his stripes we are healed.—Isaiah, liii. 1. 5.

Gabay translated נשקו בר, "Kiss the son," in the second Psalm, "Arm yourselves," but I proved to him from Genesis, xlv. 15, that נשקו has the meaning "Kiss."

Another Jew, Jonas by name, called on me; he is a great talker, and so filled with vanity and self-conceit, that he always looks round whilst he is talking, under the supposition that he will observe in all who hear him marks of approbation and admiration of his talents, and sometimes he walks up and down the room, looking conceitedly at his feet, and while he talks, he keeps looking at his fingers, and speaking sometimes Hebrew, and sometimes exquisite words in English. He observed, "It is written in Isaiah xliii. 2. "When thou passest through the waters, I will be with thee, and through the rivers they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." He then proceeded, "Abarbanel says that there are three Covenants, 1. The covenant of the blood, i. e. the circumcision which the Jews have. 2. The *covenant of water*, i. e. Baptism, which the Christians have. And 3rdly the *covenant of fire*, which is that of the Hindoos, who burn their wives. But even if some Jews become apostate, either to *Christianity* or to Hindooism, the Lord will save them at last." I never tried to refute the ideas and whims of the Rabbies, which do not lead to the point, and I therefore proclaimed to poor Jonas the great doctrine, that Jesus was the Christ the Son of God; and I begged him to refute my arguments, but he took out his watch, and said that he was obliged

to go : which this poor conceited man invariably did when he found that his garrulity did not pass for argument.

I then sent a challenge to the Jews of Gibraltar, to meet me publicly in the Wesleyan Methodist Chapel, for the purpose of discussing the great truth, whether Jesus was the Messiah. Gabay and Jonas accepted the challenge, under the condition that the discussion should be carried on in writing, in English, Hebrew, and Chaldaic, and that the whole should be published. I fixed up the following reply upon the Exchange: "As Messrs Jonas and Gabay must be aware that I am about to leave Gibraltar with the packet, I look upon their mode of accepting my challenge to be a mere stratagem of evasion; I therefore call upon them to meet me in the Methodist chapel." An anonymous reply then appeared, stating that their only object in accepting my challenge was to prove to the public of Gibraltar my ignorance of the Hebrew language. To this I replied, that the object of my travelling was not to shew my knowledge of the Hebrew tongue, but to prove to the learned and unlearned, that there was only one name given under heaven by which men can be saved, and this is the name of Jesus Christ.

I then went to the Methodist Chapel to meet Jonas, but no Jonas appeared.

Jonas, angry at his defeat, next tried to persuade the Jews *to mob me*, but they seem to be in general a fine and noble minded race; he does not stand in the best reputation among them, but is rather despised by the Jews as well as the Gentiles. One day we dined out in company with John Pyne, Esq., now in England, and the late Dr. Hennen, and in the evening I walked home, but Lady Georgiana went home early in an open carriage, Jonas therefore reported to Gabay that I had been drunk and beaten my wife, so that she had

come home by herself early. Gabay came immediately to see me, and was convinced of the falsehood of Jonas.

Sir George Don, late Governor of Gibraltar, kindly invited us to dinner twice. His Excellency was interested about Sheeraz, as he had heard of the fame of the wine of that country, and observed to one of our friends that he thought an account of my journies would be very interesting if the parts about the Jews and the Bible were left out. Mr. Sweetland, an English gentleman, told me that he could not give entire faith to the Bible, for he could not conceive how Samson could catch so many foxes!

Yours, &c. &c.

JOSEPH WOLFF.

## LETTER II.

*Linthwaite, Huddersfield,*  
11th Jan. 1839.

DEAR SIR THOMAS,

Before we left Gibraltar I was invited to dine with the Officers of the Artillery. Though I have met with officers of high, gentlemanly, and Christian feeling in many different regiments of the British army, I have found religion more frequent amongst the officers of the Artillery, and as I never refuse to dine in any company whatsoever in order to have an opportunity of conversing with persons of all descriptions, I accepted the invitation, and a very profitable evening we had; for not only

during dinner had I frequent opportunities of advocating the cause of missions, but likewise after dinner we retired into the room of the officers, when I expounded a portion of the Word of God, and prayed with a party of officers.

On the 26th of August, we left Gibraltar, in the Government packet, the Lady Maria Pelham, commanded by Captain Carey. During our voyage to Malta I revised my arguments with the Jews of Palestine, and their objections from prophecies unfulfilled, and I came to the full conviction that the mode of interpretation generally adopted by Christian Divines of interpreting *fulfilled* prophecies *literally*, and giving to the unfulfilled prophecies a so called spiritual meaning, will be *most fatal*, and has been already *most fatal* to the whole system of Christianity, and has been the nursing mother of Infidels like Voltaire and Diderot. For what is prophesy? Prophesy is a prediction of history. If prophesy is a prediction of history, and history a relation of political events that have past in the world, then time must fulfil the political events predicted, and thus turn *prophesy* into *history*, and therefore the events must come to pass according to the grammatical sense of the words,—and Moses himself has laid down this rule for discovering whether a Prophet be true or false. Deut. xviii. 21, 22. “And if thou say in thine heart, how shall we know the word that the Lord hath not spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken, but the Prophet has spoken it presumptuously; thou shalt not be afraid of him.” Also, Jeremiah in chap. xxviii. 8, 9, “The Prophets that have been before me, and before thee of old, prophesied both against many countries, and against great kingdoms.” The Prophets according to Jeremiah were predictors of

political events, of war, and of evil, and of pestilence. "The Prophet which prophesieth of peace, when the word of the Prophet shall come to pass, then shall the Prophet be known that the Lord hath truly sent him." Also Habakkuk, ii. 3. The vision may be "for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Zechariah, i. 5. "Your fathers, where are they? and the prophets do they live for ever?" (No, their bodies have mouldered into dust.) 6th verse. "But my words and my statutes, which I commanded my servants the Prophets (now departed,) did they not take hold of your fathers? (just as the Lord had spoken,) and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." Therefore, after the reiterated assurances of the Lord that he would perform according to all he had said; I say, that to aver after such repeated assurances that some events shall take an historical fulfilment according to the grammatical meaning of the words, and others not, is downright infidelity.

After these reflections, I was determined on my arrival at Malta to hear the opinions of Jowett, Temple, and others, on unfulfilled prophecies, by proposing to them simple questions.

I will write more particulars about Malta in my next letter. I have been frequently interrupted by the many storms of wind we have experienced, especially by that of the 6th and 7th of January, when several windows of the parsonage blew in, and the slates being blown off, the whole family took refuge in the kitchen, fearing that the chimneys might fall, but, thank God, no further damage occurred.

&c. &c.

## LETTER III.

*Linthwaite, 14th January, 1839.*

MY DEAR SIR THOMAS,

On the 11th of September, 1827, we arrived at Malta. The deceased excellent Sir Frederick Ponsonby, late Governor of Malta, who was always exceedingly kind towards my dear wife, called on us, after we left the Lazaretto. Sir Frederick offered us his country-house, Saint Antonio, as a residence, but as we preferred living in the town of La Valetta, we declined this kind offer. I called on His Excellency the Governor. He was an amiable and straight-forward soldier, a benevolent and conciliating gentleman, and though he did not seem to enter into the object of missionary exertions, he never laid any obstacles in the way of a zealous and judicious missionary. He explained to me that the British Government had made a treaty with the Maltese, which obliges the Government to protect them in the free exercise of their religious faith, and to shelter them from insult. Of course no real missionary will insult those who are in error. It must be confessed that the Roman Catholic religion in Malta is more free from the superstitious practices belonging to that Church than any of the Roman Catholic countries in the Mediterranean; for instance, Sicily, Spain, and Portugal. To give you an instance of the *real pagan* superstitions practised at Lisbon, I send you the following advertisement, which was placarded in the streets of Lisbon on the 4th of September, 1825. I received the copy from the late Lady Staines.



## " PROCLAMATION.

" His most Faithful Majesty the King our Lord, by his most august magnanimity and munificence, has granted his Royal approbation to the feasters of the devout brotherhood of the Blessed Lady of Nazareth, of the Royal Chapel of Queluz, to exhibit on Sunday next a most brilliant and pompous bull-fight, in the appropriate square of Salitre. The benefit derived from it to be applied towards defraying the expenses of the solemn and devout feast of the most Holy Mary, in the sacred temple situated in the place called Nazareth. The feasters, ever grateful and thankful to such a beneficent and pious monarch, have determined to exhibit this evening to the very respectable public of this populous capital a most brilliant spectacle, which they hope will meet the concurrence and approbation of the audience; not so much altogether for the grandeur that will be displayed, as for the pious end to which it is dedicated, which is to God in person, on behalf of the Virgin Mary, for the manifold mysteries, revelations, and benefits, which we have received in the critical emergencies, by her having condescended to protect the famous and illustrious Portuguese nation.

" Sixteen chosen bulls will be exhibited by his most magnanimous Sovereign Mandate, in the square of Salitre. There is no exaggeration, if we affirm that their equals for size, strength, and ferocity, have never been seen in the Salitre before ; we feel happy in the expectation that the spectators will be highly entertained and gratified. The entertainment to commence precisely at half-past four in the evening ; and as soon as the very respectable and well-deserving inspector makes his appearance, there will be a grand display of fireworks, after which the celebrated Neto will make his appearance with his dancers, and having paid his devoirs

by various equilibria, will retire, and then come forward introducing that renowned and intrepid cavalier, San Jose Vincente Finoco.

"The bulls destined to die will be equipped with crackers and firebrands, and any person who has bull dogs may loose them at the cattle that are to die.

"The produce of this evening's entertainment will be dedicated to such a just end that it requires no recommendation; the well-disposed and religious Portuguese are well acquainted that the Blessed Virgin, Mother of God, has always protected this happy nation, and has co-operated in aggrandising the same, and therefore we owe her a sacred debt that we never can repay.

"Long life to the magnanimous and just King of Lusitania; long life to the Royal Family, descended from the high and powerful House of Braganza; and long life to the Portuguese nation."

I immediately occupied my time by delivering lectures at Beverley's Hotel, and in preaching to the British community at Malta.

Yours, &c., &c.

#### LETTER IV.

*Linthwaite, 16th January, 1839.*

MY DEAR SIR THOMAS,

A missionary must expect to converse with all kinds of characters, and therefore he must be prepared to have some words to say to the different persons he meets with. A heathen cannot be treated in the same manner as a Jew, and a Muhammedan must be dealt with differently to the Jew; and even people of the same denomination

and nation, must be treated differently, according to their education, rank, feeling, &c. Though the same Christ, and the same Gospel is to be preached to all, it must be brought before them in a different manner. Paul introduced his subject differently at Damascus, and when before Agrippa, when he was mostly surrounded by Jews, to what he did upon the Areopagus at Athens, and to the inhabitants of Ephesus.

It would have been absurd to commence at Athens with Moses and the Prophets, and equally so at Jerusalem to open his speech with "The unknown God." And again Paul introduced his subject in a more scientific manner at Athens than he did in the superstitious town of Ephesus. I have not the least hesitation in saying that it would be absurd to address a set of French infidels in the same manner as would be suitable to a congregation of English Methodists. I mention this, for I have frequently heard it observed by good but narrow-minded persons, that one ought, wherever one goes, to preach "that the blood of Christ cleanseth from all sin," and on the text "Come unto me all ye that are burthened and heavy laden, and I will give you rest." Though we must bring all persons to these grand doctrines, it would be absurd to begin at once with Jews, Muhammedans, or Hindoos, in this manner. It may do, perhaps, with Hottentots, and the people of New Zealand, but not with the above-mentioned nations. As an illustration of this I will relate to you my manner of conversing with a very singular character I met with at Malta.

While we were staying at Beverley's Hotel, a little boy, dressed like a page, entered our room, and presented me a card, on which was printed, "Baron de Bollé, Chef d'Escadron de S. M. Le Roi de Bavière." The boy said his master wished to make my acquaintance. To which I answered that I should be glad to see

him. The Baron accordingly called, and after a short conversation about the state of Bavaria, he gave me the following sketch of his life. "I lived," said he, "many years unmarried; I even had an antipathy to the married state. I lived upon my estates, had fine horses and hounds; a library, containing the works of the poets of our country; and these things were my only delight. At length, at the Court of the Grand Duchess Feodorowna, of Russia, I met the Baroness Caroline de Wasen, and the first moment we saw each other we felt as if we had known each other before we were born; and Caroline, who was adored by princes—Caroline, the beautiful—became mine. But she died in childbed, and since that time I am the most unhappy of men. It is true that I shall see her again, but there is such an awful pause between *now* and that time." At the end of his recital, I observed that we see from all this the truth of the words of Austin: "Tu fecisti nos ad te, et inquietum est cor nostrum, donec resquiescat in te." *i. e.* "Thou hast created us for thee, and our heart is restless until we find rest in thee." And in this manner I had an opportunity, in my conversation with the Baron, of speaking of the sacred and inspired pages of the Gospel.

On another occasion Baron de Bollé shewed me a small vase, which, he said, contained the heart of his deceased Caroline, and which he took with him wherever he went. This poor man, I afterwards heard, went to assist the Greeks, but being, in common with most others who took that course, soon disgusted with them, he went to Constantinople and took service with the Turks, and died miserably, after marrying some European washerwoman.

I also visited, during my stay at Malta, the Roman Catholic University at Valetta, and heard some of the lectures there. Certainly every Missionary who is sent

to countries where he meets with Roman Catholic Missionaries ought to make himself acquainted with the *body of divinity* as taught by the Romanists themselves : for it is of no use to expose superstition without knowing the dogma of a religion the errors of which one intends to expose. The theology of Fullo and Hubert, Doctors of the Sorbonne, Bellarmine, and Cornelius à Lapide, ought to be studied.

I had also conversation with the Fathers at Gozo, the celebrated Island of Calypso. The conversation about the infallibility of the Pope lasted the greater part of the night, but it was carried on without personal animosity on either side.

At Malta I received many anonymous letters; in one I was called a spiritual *general*, but a deserter from my first colours. "Woe unto you when all men speak well of you." I shake off every observation I hear made against me.

Messrs Jowett, Temple, and Keeling, called on me and we had a conversation on unfulfilled prophecies. I proposed the following simple questions, with which I, by God's help, so excited the minds of Jowett and Temple, that for a considerable time they were doing nothing but reading books on unfulfilled prophecy, even for whole nights, especially Irving's *Babylon Foredoomed*.

Question 1st. John xvi. 13. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: *and he will shew* you things to come." I observed, if the Spirit of Truth shew us things to come, do we not treat slightly the Spirit of Truth if we disregard those things to come? Are we therefore not culpable if we neglect the study of prophecy unfulfilled as well as fulfilled?

Secondly. Further St. Peter tells us, "We have also received a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place," &c.—2 Peter, i. 19, 20. Do we right if we do not take heed unto the prophetic oracles? Mr. Temple, a congregationalist from America, said, "the question ought to be, does the study of prophesy lead to holiness" I replied, "The question ought to be, 'Wot ye not what is written?'"

I must say that, though I was at that time quite a beginner in the study of prophesy, I gained a complete victory in argument over these gentlemen, but I must do Mr. Jowett the justice to state that he came sometimes twice a-day to our house to ask me questions on unfulfilled prophesy—but, poor man! he went away as often disappointed, for I had not studied the subject myself: this made me more than ever anxious about it; I therefore undertook to investigate that part of it concerning the restoration of the Jews; and one month after I preached a sermon on that subject in Mr. Wilson's chapel, which was declared to be unanswerable. I first of all shewed the literal grammatical historical fulfilment of the prophecies as regards their present state, condition, dispersion, and captivity, as predicted by Moses in Deuteronomy xxviii. 28. "The Lord shall smite thee with madness, and blindness, and astonishment of heart." Many Jews in Persia, especially in Sheeraz and Ispahan, actually do become mad from oppression, and blind from the privations they endure. Verse 30th. "Thou shalt betroth a wife, and another man shall lie with her; thou shalt build an house, and thou shalt not dwell therein; thou shalt plant a vineyard, and then not gather the fruit thereof," &c., which is also literally the case with the Jews in Persia, for the Prince of Sheeraz, frequently, and Fath Ullah Shah, the late King, were accustomed to send for the beautiful

Jewish women, whether married or unmarried, and take them into their Harems. Verses 36, 37. "The Lord shall bring thee and thy King which thou shalt set over thee unto a nation which neither thee nor thy fathers have known; (this is too evidently fulfilled to require a comment,) and there shalt thou serve other gods, wood and stone." The *Benee Israel*, i. e. Children of Israel, at and around Bombay, worship idols, and so also do the Jews at Lassa in Thibet. "And thou shalt become an astonishment, a proverb, and a bye-word among all nations whither the Lord shall lead thee.' Wherever the Jews are, their name is a proverb and a bye-word; when a Turk is angry with his *donkey*, he calls him a *Jew*. Now, so far the threatenings of God were fulfilled regarding the Jews, and is God more faithful in performing His threatenings than His promises?

By former things, by events predicted and fulfilled, we may know the latter end of things, as Isaiah observes in chapter xli. 22, 23, and therefore we may be assured that what Moses has farther predicted will be fulfilled: "That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the countries whither the Lord thy God hath scattered thee; if any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." And fulfilled it shall be that "the Lord will create Jerusalem a rejoicing, and her people a joy, and the Lord will rejoice in Jerusalem, and joy in his people, and the voice of weeping shall be no more heard in her, nor the voice of crying, and they shall build houses, and inhabit them, and they shall plant vineyards and eat the fruit of them." That this was not fulfilled by the return of a few thousand Jews from Babylon is clear, because St. Peter

evidently alludes to Isaiah, lxxv, verses 17 to 21, as above cited, when he says, Peter, iii. 13, "Nevertheless, we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness," for the new heaven and new earth consists, according to Isaiah lxxv. 17th and 18th verses, "in creating Jerusalem a rejoicing, and her people a joy," as given in verses 18, 19, 20, 21, 22; also that events predicted cannot be applicable to the return of the Jews from Babylon is clear from Nehemiah ix. 36, 37 verses, "Behold, we are servants this day; and for the land that thou gavest unto our fathers to eat the fruit thereof, behold we are servants in it, and it yieldeth much increase unto the Kings whom thou hast set over us because of our sins; also they have dominion over our bodies, and over cattle at their pleasure, and we are in great distress." Compare these words of Nehemiah, with the predictions of Ezekiel xxxvii. 25.

While I was engaged in the study of prophecy, and in discussing the subject with my worthy fellow-labourers, news arrived at Malta which confirmed my assertion that the prophesy of Isaiah (ii. 4,) had not yet been fulfilled; for the prophet says, "And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

The news of the destruction of the combined fleets of Turkey and Egypt, by the allied fleets of England, Russia, and France, afforded striking proofs that that prophesy is still to be fulfilled. The death of Captain Bathurst, and many other brave officers, and the arrival of many wounded sailors, still more confirmed it.

Shortly after the Battle of Navarino, Sir Edward Codrington arrived at Malta, with the greater part of the British, French, and Russian fleets.



Soon after, a grand ball was announced, in commemoration of the remarkable battle of Navarino; and we received a card for it, in common with the rest of the inhabitants; but I answered, to the officer in whose name it was sent, that neither Lady Georgiana nor I approved of balls in general, and especially of one on the present occasion, after so many human lives had been sacrificed, and which had caused the tears of orphans and widows to flow; I added that it would have been far more Christian-like to thank the Lord in public worship for having saved the fleets of the Allied Powers, and therefore we declined the invitation. I heard afterwards that this letter was read in the ball room.

One of the most interesting acquaintances we made was the Right Honourable John Hookham Frere, late British Ambassador in Spain. He is well known for his benevolence and his learning, which, aided by a wonderful memory, is vast and extensive. He is the support of the poor at Malta, and he allowed a pension to the late celebrated author, Coleridge.

A most romantic incident took place in his house, and I think it will not be read without interest by the friends of the cause of missions, for it shews the mysterious workings of Providence in a remarkable manner.

A captain of an English merchant vessel, called the Hope, was on the coast of the Morea, during the Greek revolution, and landed to pay a visit to the Turkish governor of a village within a short distance. Just as he was sitting there, a number of Greek prisoners, chiefly women and children, were brought in, among them a little girl about three or four years old, who, they said, had been found in an oven; her name was Statira. The Governor offered to give the poor little child to the captain, who, at first, declined the present, thinking that another child added to his already large family would be a great burden; but, walking down to his boat,

he reflected that perhaps he had done wrong, as he would be enabled to bring up the child as a Christian, instead of leaving it to be a slave to the Muhammedans. He accordingly returned and asked for the child, the Governor let him take her, thinking it a very small matter, and the Captain took her on board with him. He soon after returned to Malta, and went to pay a visit to Mr. Frere, whose family he had brought out to that place, and the late Countess of Errol, who was as much distinguished for her benevolence as her husband, Mr. Frere, became so much interested in the fate of the poor little Greek girl, that she undertook the entire charge of her. This was in the year 1822.

In the year 1829, as some officers were riding along the Pietá, the horse of one of them, *Captain Hope*, of the Fusileers, fell, and his rider was taken up for dead, and carried into Mr. Frere's house, when surgical aid was called in, and he revived, but could not be removed; he therefore continued the guest of that benevolent and friendly family, every member of whom showed him the greatest kindness, and in the year 1835, the amiable Statira became the wife of Captain Hope.

Yours truly,

JOSEPH WOLFF.

#### LETTER V.

DEAR SIR,

It is often asserted, in too broad a manner, that people of the world oppose the exertions of a Missionary. It is very true that sometimes one meets with a kind of coxcombs who believe themselves to be very clever when they scoff at missionary efforts. They think themselves very profound when they observe, "Missionaries prejudice

our political relations in the East. We have no right to interfere with the religion of other nations, for *religion is, after all, a matter of opinion*. Missionaries will endanger our possessions in India." To these persons I would always answer, "Oh, ye coxcombs! by such observations you only shew your ignorance. I will tell you, oh coxcombs, what endanger the possessions of the British Government in India, namely, the immoral, unprincipled conduct of such characters as yourselves. During the eighteen years of my missionary labours, I never once heard the natives of the East complain of interference with the religion of the country, but I frequently heard them complain of the infidelity, profligacy, licentiousness, and drunkenness of coxcombs, like yourselves, and of the idolatry countenanced by Government, for which the British nation is despised by Muhammedans; and the Lord has a controversy with our possessions in the East, which seems about to be settled by such instruments as the Russians, Burmese, and Nepalese! Let us look to our endowment of temples which perpetuate the abominations of Hindooism. The policy of Jeroboam has been revived in India!

The Consuls in Egypt, for instance, were frequently called upon to warn the subjects of their respective countries not to visit Muhammedan women. However, while I admit that there are such people in the world, it must also be confessed that there are generous and noble minded men among people of the world, and I have ever found that men of real worth always countenance and encourage missionary exertions. I never shall forget the kindness of Sir Stratford Canning, Sir Robert Gordon, Lord William Bentinck, Colonels Stannes and Taylor, &c., and also of another gentleman whom I am now about to mention, Sir Thomas Staines, R.N. He was, at the time I was at Malta, commanding H. M. ship *Isis*, and was about to sail for Smyrna. He

kindly offered me and Lady Georgiana a passage in the *Isis* to that place, but she having been recently confined of our first-born child, she was not able to accept his kind offer, but I thought it might be well to see the state of Greece and Turkey before I proceeded with my wife to Jerusalem.

Yours, &c. &c.

## LETTER VI.

On the 24th Dec. 1827, I embarked on board *H. M. S. Isis*, where Sir Thomas Staines gave me a berth in his own cabin. There was a most interesting person on board, to whom Sir T. Staines had given a passage; he was a Persian; he had been a passenger on board one of the Egyptian line of battle ships at the time of the Battle of Navarino, and had been blown up, but was picked up by one of the English ships and brought to Malta, where he remained until the *Isis* was to sail for Turkey, and he then came on board; his name was Muhammed Effendi Daghestanee, for he was a native of Daghestan, a Dervish of great celebrity, who speaks the Persian, Turkish, and Arabic languages. While we were sitting with Sir Thomas and Lady Staines, Captain Ommanney, R.N. came to pay a visit, and said to Sir Thomas, "You have got an odd set of passengers, I think; *Jews, Turks, and Infidels!* We all laughed, and Sir Thomas asked who was the Infidel? as the Jew and the Turk were obvious enough.

As the wind was contrary the ship could not sail, I took the Persian Effendi, and introduced him to Lady Georgiana. Mr. Wilson, a missionary from the London Missionary Society, called on us, and addressed the

poor Persian in modern Greek, of which the Effendi did not understand one single word, and as Mr. Wilson did not know Persian, their conversation was soon at an end. I entered into conversation with Muhammed Effendi about religion. He observed, "It is written in a book called Assaar Amedee, 'When the time shall come that the brother shall betray his brother, the son rebel against his father, the daughter against her mother, the disciple against his teacher, the slave against his master, then will be the time that Jesus the Messiah shall come down from heaven and reign on earth.'"

I replied that this agreed with our Lord's own words in Matt. xxiv. 6, 7, and 10, "And ye shall hear of wars and rumours of wars, for nation shall rise against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places, and there shall many be offended, and shall betray one another, and shall hate one another." And St. Paul in the 2nd Epistle to Timothy, iii. 1, 2, "This know also, that in the last days, perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy"; and Mark xiii. 12, "*Now the brother shall betray the brother to death, and children shall rise up against their parents, and cause them to be put to death.*"

Muhammed Effendi made a present to Lady Georgiana of a little silver scent box.

Two midshipmen, neither of them more than twelve years old, came on a message from Sir Thomas Staines to Muhammed Effendi. He told me to tell these young gentlemen that he hoped that some day they would have fine long beards, like himself. The poor boys did not understand this Eastern compliment, and were quite at a loss to comprehend why he wished them to have such long beards.

I asked Muhamed Effendi to tell me why the Muhammedan pilgrims to Mecca cast a stone at the Devil? In reply, he related the following story:—

Abraham, the friend of God, the Creator of the world, was sitting one night in a tent, when suddenly a voice came from on high, saying, "Oh, Abraham, carry thy son *Ishmael* to a mountain, and offer him to me as a sacrifice." Abraham looked about, but saw no one. He said to himself, "Perhaps this is the voice of Satan." The voice came again, saying, "Oh, Abraham, offer thy son *Ishmael*," and the voice was repeated seven times. After this, the Angel Gabriel (peace be upon him!) appeared to Abraham, and said, "Oh, Abraham! The Lord sends salutations to thee; bring thy son to a mountain, and sacrifice him." Soon after he took *Ishmael*, and said to Hagar, "Bring a robe and a knife." Hagar asked him for what purpose he wanted these things. Abraham said, "My friend has commanded me to do something, which I must accomplish." She then gave him the robe and the knife, and Abraham took *Ishmael* and brought him upon a mountain. Satan went to Hagar, and said "Oh, Hagar, dost thou know where Abraham has carried *Ishmael*?" Hagar replied, "The Friend of Abraham has commanded Abraham to do something, which he is now gone to perform." Satan said, "No, he is going to cut off *Ishmael's* head." On this Hagar spat at him, and said, "Get thee gone, infidel, for thou art Satan! My soul, my son, and my husband, are the gift of my friend, the most merciful, and compassionate and only true God. He has commanded it, and to Him I give back every thing." Then Satan took hold of *Ishmael*, saying, "Oh *Ishmael*, where art thou going?" He answered "The friend has commanded something which we are now about to do." Satan said, "He is going to kill thee." Then *Ishmael* discovered that it was Satan, and picked

up a stone, and said "Oh Satan, my friend the most merciful and compassionate God has thus commanded my father, saying, kill Ishmael; I shall not oppose the execution of the command of God." He then threw the stone, which made Satan blind of an eye. Satan retired, and then Abraham tried to bind Ishmael's hands and feet, but his heart melted within him, therefore Ishmael said to his father, "Oh father, bind my hands and feet." Abraham then attempted to cut off his son's head, but the knife turned, so that it did not penetrate the throat of Ishmael, (for Gabriel turned the knife); and Gabriel said to Abraham, "Why dost thou not perform the command of thy friend the Lord, the most compassionate, the most pitiful?" Abraham replied, "The knife does not cut." Ishmael then said, "Oh, father, perhaps as thou dost see the face of thy son, thy heart begins to fail, and thy hand becomes weak, therefore cut my neck from behind." Abraham turned the lad round, and again made the attempt to cut off his head, but in vain. Abraham angrily threw the knife against a stone, and it cut the stone to the centre. Abraham said to the knife, "Why dost thou not cut through the neck of my son, when thou art able to cut through the stone?" A voice came out of the knife, saying, "Oh, Abraham, Gabriel does not permit me to cut through the neck of thy son." Gabriel then appeared to Abraham, and brought a sheep, and said, "Thy friend sends peace unto thee and saith, Abraham hath performed my command, let him sacrifice this sheep instead of Ishmael. Ishmael is accepted!" Abraham then offered up the sheep. In commemoration of this event, the Muhammedans kill a sheep upon the mountain, near Mecca, called *Arafaat*, and throw seven stones at Satan. This legend is to be found in a book called *Muarez Annaboowaat*.

Muhamed Effendi made me a present of a Koran in Arabic.

We embarked again on the morning of Dec. 6, 1827.

Muhamed Effendi asked me, one day, if I had seen at Jerusalem the famous *black stone* suspended in the air? I replied that there was no such thing to be found at Jerusalem. He replied, "Why should it not be possible? God, who suspends the clouds in the air, can he not suspend a stone?" I replied, "I do not deny the possibility, for God is, as the Koran says, mighty above all things; but I deny the fact, for if it were true, Christians and Jews would see that stone as well as Muhammedans; but it never is seen."

It is remarkable that there is, among all nations, a belief in some wonderful stone. It seems that it is founded on the revelation in Daniel, about the stone that was cut out of the mountains without hands.—Dan. ii. 45. And also the stone which Jacob set up for a pillar.—Genesis, xxviii. 18, The Jews at Jerusalem, and even Rabbi Moses Nahmanides, believe that the corner stone in Job, xxxviii. 6, exists at Jerusalem. Assemanni, late Professor of the Oriental languages at Pavia, has written an ingenious Dissertation on the Black Stone at Mecca.

Muhamed Effendi felt deeply the decay of the Muhammedan power, and the loss the Sultan had sustained in the battle of Navarino. He observed, with a sigh, "When the people of Sodom sinned, in the time of Lot, the Lord destroyed their city; and the Muhammedans were punished in the battle of Navarino on account of their sins." Also this is a lesson which many who call themselves Christians ought to learn, that the Lord punishes and visits the sins of *nations*, by war, pestilence, tempests, earthquakes, and divers diseases.

I conversed with Muhammed Effendi, during our voyage, on the conversion of the Jews. He said, "The Jews are a bad people; they have forsaken the law of Moses, and have killed the Prophets, and the Prophet Zechariah, peace be upon him! You are an exception,



but the Jewish nation is a bad nation, they despise all other denominations and people. The Jewish nation is a *stone!*"

I said, "Cannot God touch hearts even as hard as stones?"

*Muh. Effendi.*—"The Jews are harder than stones."

*Myself.*—"Cannot God change hearts harder than stones?"

To this he made no answer. I then read to him the 53rd chapter of Isaiah, and expounded to him the 2nd Psalm, and gave him a Bible in Arabic at his own request. He afterwards related to me the history of the Fall of the Angels, according to Muhammedan legends, which I will insert in a future letter.

There is one great difference between sacred history and legends, which is this,—the former shews us the holiness, justice, and mercy of God, and the work of God in sinful man, whilst the latter continually hold forth the holiness and goodness of sinful men. Sacred history shews to us a sinful David at the feet of His God and *Saviour*. Rabbinical and Muhammedan Legends represent David as sinless, "a faultless monster that the world ne'er saw." Many of the Eastern Christian Legends, however, and even some of the Roman Catholic, are exceptions. I delight to read the Legend of Behenam, of the Syrians, and Aloysius of Gonzaga, of the Romish Church.

I am, &c. &c.

## LETTER VII.

*Linthwaite, 24th January, 1839.*

I now communicate to you the Legend of the fall of the Angels, for though Legend cannot be relied upon like a well digested history, it cannot be denied that it often contains some truth mixed up with fiction, and the ideas of the ancients regarding many points may be

ascertained thereby. A thing is not proved to be false because it is believed in a false religion. The following Legend, namely the "Fall of Angels," as recorded by the Muhammedans, is a proof of my assertion, and I leave it to the student of Theology to gather some truth from it.

When God had prepared a body for Adam, he commanded all the Angels he had created to worship him, saying "Go and make obeisance to Adam." Gabriel obeyed, and after him Michael, Israphel, Israaeel, and all the rest. Satan, whose name was *Isaaseel*, was with them, God commanded him saying, "Worship Adam," but he disobeyed. When the angels rose, they observed that the face of Isaaseel had become black, and they thanked God that they had not been punished like Isaaseel, and worshipped Adam once more. So far the Legend. I think it is worthy of notice that the name *Isaaseel* is taken from the Hebrew word *אִסְאֵל*, i. e. Isaasel, translated scape-goat, and believed by some of the Rabbies to mean the devil. It is clear from all these particularities that Muhammed had frequent conversations with *Jews*, which indeed is confirmed by Muhammedan historians themselves.

The following Legend of the Muhammedans about Noah and the deluge may perhaps interest; and you will also perceive by these histories the frankness with which Muhamed Effendi communicated to me his ideas and sentiments, and it is of the highest importance, as I have already stated, that a Missionary should be able to meet every one on his own ground, and know how to introduce the subject of Christianity in a manner that may strike the attention of his opponent. The Legend is as follows:—

The people in the time of Noah having disobeyed the commands of God, they calumniated Noah and accused him of telling lies. One day one of the people brought his son and pointed out Noah to him, saying, "This is

Noah, and every word he speaks is a lie." At the same time the man took a stick with which he beat Noah, so that the blood flowed down the blessed beard of the Prophet. Then Noah prayed unto God saying, "Oh Lord, dost thou see how they treat thy servants? Oh grant me patience, for I begin to lose my patience with this people, as it is now one thousand years that I have warned, but they do not obey. If it be ordained that they are to obey, and that their hearts be touched, grant me patience to bear with them a while longer." A voice came from heaven, saying, "Their hearts shall never be touched for they are infidels." Noah being tired of this generation went no longer to them for the space of forty years. The Lord then took away his blessing from the people, their wives became barren, and the earth no longer brought forth its fruits. After this Noah prayed against this people, saying, "Oh God, do thou no longer shew them mercy!" The prayer of Noah was received, and Gabriel descended and said, "Oh Noah, God sends salutations to thee. Make thyself an ark of wood." Noah replied that he did not know what an ark was. The angel explained it to him, and brought the wood and assisted Noah in building the ark. The infidels laughed, and said, "There is no water upon the earth, and yet Noah is building an ark. He has lost his senses!" Then God commanded Noah to bring with him into the ark all kinds of living creatures. And Noah said "Oh Lord, how can I bring the beasts that are spread over the whole earth, into the ark?" The Lord of the whole world replied, "I shall command all those beasts that are to enter the ark to come to thee." And thus it came to pass. Noah made several rooms for himself, his sons, and the animals.

At length the water came forth on the earth, and from heaven it rained down upon the earth, for forty days and forty nights, every drop as large as a nutmeg. At

this time the whole face of the earth was like a sea, all mankind and the beasts were drowned, and the darkness was so great that there was no day, neither were the sun or moon perceived. Noah prayed again and said, "Oh Lord, I see neither day nor night." The angel Gabriel brought two stones, and by the brilliancy of which Noah was enabled to distinguish day from night. The ark now went round the world for six months, after which God commanded the earth, saying, "drink the water," and he commanded the skies, saying, "oh skies pour no more water down upon the earth"; and to the ark he said, "oh ship stand still." When the heavens had ceased to pour down water, the earth had shut her mouth, the ark rested upon a mount near the holy city of Jerusalem, called Koofa. Noah remained for one month on the top of that mountain, and then sent out a dove, which returned with *clay upon her feet*; from this Noah knew that the deluge had ceased.

Noah lived one thousand years; his teeth were not decayed, no hair of his blessed beard fell off or became white, his strength was not diminished, and his eyes were like those of a boy of fifteen. He went daily upon a mountain, exclaiming, "There is God! and none but God! worship him!" His voice was understood not only by men, but likewise by the beasts of the field, and the birds under the heavens. The Infidels threw stones at him and left him, believing him dead; but the next day they saw him again, carried by the Holy Spirit to the top of the mountain, where he exclaimed, as before, "There is God, and none but God, worship him, obey him!" So far the Muhammedan legend of the deluge. Muhamed Effendi also gave me the following description of the Devil, as believed by Muhammedan Doctors. "The Devil has but *one eye*, since Ishmael cast the stone at him near Mecca; and his beard consists only of *one long*

hair, his face is grinning like a monkey's, and he is so ugly that every child laughs at him ; his feet are crooked and lame, he has a tail behind, which he is always wagging like a dog ; his colour is half red and half green ; and his ears are like those of an ass." After hearing these notions of the Muhammedans, I read several portions of the sacred writ with Muhamed Effendi. My other conversations I will defer to my next letter.

&c. &c.

## LETTER VIII.

*Linthwaite, 25th January, 1839.*

MY DEAR SIR THOMAS,

I will now give you some account of a conversation I had, after I had delivered a lecture to the ship's company, at the request of Sir Thomas Staines, and with the consent of the Rev. Mr. Salvin, Chaplain of the Isis. In these lectures, as you know, I not only gave an account of my travels, but I endeavoured at the same time to impress upon my hearers the necessity of being converted to God. After I had concluded, one of the officers approached me and said, " Now Mr. Wolff, what more do you require us to be, to save our souls, than such an excellent man as this Turk seems to be. He appears to be very moral and quiet, and a most agreeable man !"

*Myself.*—" About his morality you cannot judge, for he is only a few days with us on board the ship, and quietude of natural disposition is not the condition that God makes for accepting us ; and though he is a very agreeable, and quiet, and even moral gentleman, it does

not follow that he is a man whose heart is RENEWED, without which we cannot enter the kingdom of heaven. You may be a very agreeable, quiet, and even a moral man, but if you do not observe the rules laid down by your superior officers, you will not be promoted, and so also if I, or that Turk, or you, are moral, quiet, and agreeable persons, but care little for Jesus Christ, and do not believe in Him, we shall not be saved."

There was on board a Lieutenant Sainthill from Ireland, who delighted in hearing about religion; he was one of the most amiable gentlemen I ever met.

Once while I was walking on the deck, a sailor came up to me, and, asking pardon for taking the liberty of speaking to me, begged for a few tracts, a request I was very glad to have it in my power to comply with. A fire broke out in the cabin of the Rev. Mr. Salvin whilst we were at dinner in the cabin. Mr. Sainthill was the first who smelt it; he snuffed two or three times and said "I am afraid there is fire on board." We all rose from table, and I ran upon deck, and called to the sailors to come down as there was fire on board; however, no one stirred, and Sir Thomas Staines afterwards told me that passengers must never make an alarm on board a ship.

I had also some very instructive conversation with the amiable chaplain, Mr. Salvin, a gentleman who must be loved by every one who knows him. He respects Missionary efforts, and likes to be in the company of well informed Missionaries; he is of a very classical turn of mind. When we approached the isle of Scio, which was bombarded at that time by the Greeks under Fabvier, Mr. Salvin exclaimed, "Here was Homer, the blind man, upon the mountains of Chios."

On the 20th we arrived at Vourla, near Smyrna. The English, French, and Russian Ambassadors who had left Constantinople were all in the harbour of Vourla, on board ships of war of their respective countries.

Sir Stratford and Lady Canning were on board the *Dryad*; and were accompanied by three excellent young gentlemen, Messrs Parish, Scarlett, and Buchanan, all of them respecting religion and favourable to its promotion, I always had hopes that Mr. Buchanan, from Scotland, would one day become a pious and zealous Christian. I also met with my excellent friend the Rev. Mr. Leeves, who advised me to be cautious in my proceedings, and not to make a row at that critical period. All the Europeans stared at me. My friends advised me not to take my trunk on shore at such a *critical* moment; however, on my arrival at Smyrna, I managed, by the kind assistance of Mr. (now Chevalier) Jacob Van Lennep, the Dutch Consul General, to get my Bibles on shore.

The very first day I met Benjamin Barker and the Rev. Dr. Korck, the latter of the Church Missionary Society. Both went with me to the Jews of Smyrna, to whom I proclaimed the gospel of our Lord Jesus Christ. I confess that, instead of being cautious at that critical moment, I was rather more inflamed with the desire of preaching the Gospel of Christ at a time when all things seemed to hasten the accomplishment of the predictions of the prophets, that all these kingdoms shall be ground to powder, by that stone, the Chief Corner Stone, the Lord Jesus Christ, when he shall set up that kingdom which shall never be destroyed; when the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

At this time I applied to the Porte for a Firman, through the medium of the Dutch Ambassador, to whom I sent the petition by Mr. Jacob Van Lennep. I promised in that petition to submit myself to the protection and surveillance of the Ottoman Government. I, however, received no answer to my request. I also wrote, while at Smyrna, a letter to the Greek Government, as follows:—

" GENTLEMEN,

" I trust you will pardon the liberty I take in addressing you these lines for the following considerations. 1st. That I take a lively interest in all which tends to promote the moral and spiritual regeneration of your country, and the establishment of the living Church of Christ. 2ndly. When you consider that being a Jew myself, and brought by the infinite goodness and mercy of God, to the knowledge of our Lord and Saviour Jesus Christ, God blessed for ever. I try now, as far as the Lord enables me, to proclaim the tidings of salvation to the Jew first, and also to the Gentiles. These two considerations embolden me to petition you to make toleration of the Jews, one of the fundamental articles of your Constitution.

" The state of moral and religious degradation in which the Jews have been sunk for centuries, may be one of the objections started against the adoption of such a measure. To this I answer, 1st. How deeply a nation may sink while in a state of oppression your own nation has fully experienced : you now begin to rise from your degradation ; help the Jews also to rise from theirs, they who have experienced the same fate, or rather (for with Christians there is no fate,) the same punishment from the Lord, for having refused to hear what the Spirit says to the Church by means of the Prophets. Secondly, Deep and great was their fall, for they crucified the Lord of Glory, but great will be their rising also, for " God shall not cast away his people ! " And " if the fall of them has been the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness ! " These words of the Apostle, and the clouds of inspired documents assuring us of the certainty of the final conversion of the Jews, ought to encourage you, Greeks, to do good to that people, and



Christ Jesus, who is a light to the Gentiles, and shall soon be the glory of the house of Israel!

"There are thousands of Christians in England, among whom are some of the first nobility, who try to promote the temporal and spiritual welfare of the Jewish nation. And being an agent of those friends of Israel, I can assure you of their gratitude towards you, in case you should grant my petition.

"I am, Gentlemen,

"Your humble servant,

"JOSEPH WOLFF.

"*Smyrna, Dec. 28th, 1827.*"

I visited again, in company with Dr. Korck, and a Greek priest, Markous by name, the Jewish Synagogue. On entering, I said, "I come to proclaim to you redemption by the Lord Jesus of Nazareth." An amiable Rabbi, who was sitting there, the phylacteries bound around his forehead and his arm, and the veil around his head, said to me, "Come near me." I complied, and he asked, "What are your proofs that Jesus is the Messiah?" I expounded to him the whole of the fifty-third of Isaiah, and then spoke to him about the future restoration and conversion of the Jews. Crowds were collected as I stated further to them that Jesus was he "who was taken from prison and from judgment, and was cut off from the land of the living; not for himself, but for the transgression of the people was he stricken;" the Roman Governor that condemned him to death having declared that he found in him no fault at all. He also fulfilled the character of King, entering the city of Jerusalem in such a manner as no King before him did, viz., in humiliation, not in a triumphant manner, according to Zechariah, ix. 9; and his hands and feet were pierced according to Psalms, xxii. 16.

I afterwards called with Dr. Korck on a Jew, Cohen by name, who boasted that he had cheated many Missionaries. I told him that I did not come to argue with him, but with the other Jews that were present. I also preached in the Dutch chapel, on the restoration and final conversion of the Jews.

The arguments used for the restoration of the Jews by Robert, Bishop of Clogher, in two letters written to a Jew in 1749, are worthy of notice. After the Bishop speaks at length on the personal reign of Jesus Christ, he adds, "It ought likewise to be further considered, that although the time of the Messiah's coming is spoken of in the Books of Moses, and by the Prophets Haggai, Malachi, and Daniel, as being before the sceptre shall depart from Judah, and before the destruction of the Second Temple, yet the time of his appearance in a triumphant state, when the final restoration of the Jews is to take place, is always spoken of as being at a great distance of time: *in the latter times*, and *in the last days*, and as succeeding a second and much severer dispersion and distress, than that which the Jews suffered at Babylon, or at any time before the destruction of the Second Temple." This assertion of the learned Bishop is confirmed by Ezekiel xxxviii. 8, "After many days thou shalt be visited; in the *latter years* thou shalt come into the land that is brought back from the sword, and that is gathered out of many people, against the mountains of Israel which have been long waste." Compare also with this declaration of Ezekiel, Isaiah, ii. 2, 4; also xi. 12, 16; Micah, iv. 1, 2; Jeremiah, xvi. 14, 18.

But such is the bias of human nature in favour of those ideas that are pleasing and agreeable to us, that the bulk of the Christian Church, though they are assiduous in searching the Scriptures, with regard to the doctrines of Christ, their eyes are blinded whenever they come to those passages which speak of the future

restoration of the Jews, and of their conversion at the glorious appearance of the Lord Jesus Christ upon Mount Zion. The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomising system of the Budhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*, and when they read *Jerusalem* they must understand the *Church*; and if it is said *earth*, it means *sky*, and for the coming of the *Lord*, they must understand the progress of the *Missionary Societies*, and going up to the Mountain of the Lord's house, signifies a grand *class meeting of Methodists*.

When I preached this glorious subject in the Dutch church, the building was crowded with English and those of other nations who understood that language.

On the 1st January, 1828, I received a letter from Captain Hamilton, of the *Cambrian*, in which he wrote to me that *though he does not agree with me in every thing*, yet he honours my enthusiasm, and therefore he kindly offered me a passage on board the *Cambrian*, which I thankfully accepted. I now began to find that I travelled with different feelings, *i. e.* the feelings of a husband and father.

Yours, affectionately.

## LETTER IX.

*Linthwaite, 31st January, 1839.*

MY DEAR SIR THOMAS,

I sailed in the *Cambrian* for Egina. Mr. Andrew Buchanan, one of the attachés to the British Embassy, whom I have already mentioned, was also one of the pas-

sengers, a gentleman, for whom I entertain a great regard. There were also two other passengers; more empty headed young gentlemen I never saw. The result of the information they had acquired must have been very accurate, for when I asked one of them, a nobleman from Ireland, if he had seen the rock of Meribah, he answered, yes, and I have drank of the water from it, to which I remarked, that that was very extraordinary, for that at present no water flowed from it. The conversation of these two gentlemen was the most absurd, empty, and indecent, that either Dr. Korck or I had ever heard, so that we frequently left the cabin when they were there. Captain Hamilton was very ill a part of the passage; therefore my voyage was not quite so pleasant as it had been in the Isis. However, we landed safe at Egina, where I met Lord Prudhoe and Major Felix. I also met Mr. Mason, from Scotland, who was sent to Greece by the British and Foreign School Society, for the purpose of establishing schools, but he soon gave up that project, and delivered lectures on political economy, and after this he became secretary to Lord Cochrane, and I have heard that he is now Attorney General to the King of Greece. A certain Georgis Constantinos, one of the Greek boys whom I sent to England in the year 1822, where he was brought up in the Borough School, was also at Egina, purser on board a Greek corvette, commanded by Captain Crosbie; he turned out a religious and good young man, and also his companion, Demetrio Pietrides by name, whom I also sent to England, who is now a school-master in Cyprus, and his brother, Paolo Pietrides, who is a respectable surgeon in Scotland. These turned out well, but this is not always the case, for frequently those foreigners who are sent over to England and Germany turn out very badly, and on their return to their own country they become dissatisfied with the mode of living, having been accustomed to better, and

prove themselves quite useless, and most ungrateful to their benefactors, as we have experienced in a Greek boy that we had under our care for nine years, who turned out a great rogue and profligate.

However, to return to Egina, we met there a host of Philhellenists, as *they were called* ; but the greater part of them decided infidels and needy adventurers. There was among them an English Jew, named Lee, dressed like an Albanian, a very clever man, but without any religion at all. One of the most respectable of the European inhabitants of Egina was a German, Kropius by name. I succeeded in getting lodgings through the kindness of Mr. Mason and Dr. Kent, by the assistance of Mr. Miller, from America. Mr. Mason introduced me to the Representatives of the Greek Government, and I spoke to them about the toleration of the Jews, and they assured me that every denomination will be tolerated in future in Greece.

The kind Greek who received me into his house was called Signor Stomati Mavrocordato. I sold several Greek New Testaments in his house, and circulated several hundred Greek tracts.

I also paid my respects to Talantios Neophytos Topotirites, Archbishop of Athens. He was the most moral of the Greek Bishops, for there was a Bishop at Egina who kept a regular Harem.

I conversed with the Archbishop about the conversion of the Jews, and he seemed to have more light on the subject than most of the Greeks I have met with. While at Egina I renewed my acquaintance with an American gentleman, Mr. Jonathan Peckham Miller, whom I have already mentioned in the third letter of the first section ; but though I never was a great advocate for the Philhellenists, I must give Mr. Miller credit for zeal and sincerity in the cause he had espoused ; he assisted the Greeks to the last penny, and in the most

disinterested manner. He had been sent by the Greek Committee of New York with a whole cargo of clothes for the unfortunate Greeks.

Whenever these Philhellenists got tired of fighting for the Greeks, they retired for protection to Smyrna, Constantinople, or Salonica, belonging to that very Sultan whom they had so grossly injured, against whom they had taken up arms, and whose subjects they had put to death under the revolutionary banner of the Greeks, and notwithstanding all this Europeans decry the Turks as cruel and illiberal. At Egina, I also found Greek Priests who had made their theological studies at the University of Gottingen, Jena, and Halle, and brought back with them Neological views and Neological manners, and even imitated the very voice and gestures of the Neological Professors of Germany.

One who is acquainted with the German Universities need only converse with a Greek or an Armenian divine five minutes, and he will easily recognise those who are disciples of the German Professors by the pompous manner they have of expressing themselves.

The celebrated Prince Mavrocordato and Monsieur Tricoupi, both now distinguished characters among the diplomatists, called on me, and I presented them with Bibles. Mons. Tricoupi was an élève of the late Lord Guildford, and is perfect master of the English language; and Prince Mavrocordato is well acquainted with the Arabic, Turkish, and Persian languages, besides Italian, French, and Greek.

In my next letter, I intend to give you an account of the rise and progress of the Greek Revolution, as I heard it from Count Theotoki, who paid me a visit one evening, and staid several hours.

How can it be possible that a systematic plan of crimes perpetrated in the most treacherous manner should ever be productive of good? I allude to the Greek Revolution.

I hesitated a little in my resolution of inserting this account in my letters to you, as many think it does not belong to a work of this kind, and that a Missionary should not enter into politics; but one ought to remember that the Prophets of Old always commented upon the political movements of the children of Israel and the surrounding nations, as Ammon, Moab, Elam, Babylon, and others, and thence drew conclusions as to the future destiny of those nations. For instance, when the Prophet Isaiah saw the political mistake of Israel (which proceeded from want of faith) in placing confidence in Egypt's King, that they strengthened themselves in the strength of Pharoah, he told them that the strength of Pharoah should be their shame; and our Lord himself charges his disciples to discern the signs of the times, and that we can only know by watching political events that His coming is near at the door. I think, therefore, that a Missionary, especially one who labours on the very ground trodden by the Apostles and Prophets of Old, and who, in a certain degree, treads in their footsteps, by being the denouncer of wickedness and the interpreter of the written counsels of God, ought also to follow their plan, by taking into consideration the political movements of the nations he visits.

This is the relation of Count Theotoki, and in the relation throughout he speaks, and not I.

“The Greeks were groaning under the heavy yoke of the Turks, especially in the Morea. The tyrannical system of feudalism, the Janizaries, and the influence of the Muhammedan Clerus caused much oppression. Sultan Selim saw this, and wished to abolish these evils, but his projects were cut short by his death. Mahmood, the present Sultan, a man of greater energy than Selim, formed the same plan, but proceeded with greater caution. He first tried to abolish the feudal system, by sowing dissensions among the feudal Princes them-

selves, and then he cut off the heads of first one Pasha or Governor and then the other. For the success of his plans the aid of the Greeks was necessary, especially as the Sultan intended first to put down the family of Ali Pasha, of Yanina, and then the Pasha himself.

"The Greeks then feeling their strength laid secret plans to establish their own interests. A secret society (Eterea) was established in the very capital of the Sultan, of which the bishops, priests, nobility, and many of the middling classes became members. Patriarch Gregorios refused to become a member, but, nevertheless, countenanced that society.

"In the contest between the Sultan and Ali Pasha, the Greeks alternately espoused the cause of one or the other as best suited their purpose. The society continued for 16 years, when, as Count Theotoki asserts, it was betrayed to the Porte by Lord Strangford.

"We were then obliged," (continued the Count with the greatest coolness) "to practise an imposture; *for imposture* is often necessary to obtain a great object; and in such cases *truth becomes immoral!* We therefore made the Sultan believe that the object of the British Government was to cause dissensions between the Porte and its subjects, that it might take advantage of them. During this period the society sent Emissaries to Moldavia and the Morea, and whilst they endeavoured to kindle an insurrection in these countries, and thus divert the Sultan's attention, their plan was to set on fire the Arsenal at Constantinople, to seize the person of the Sultan, and to take possession of the ships. But a quarrel occurred between the Bishop of Ephesus and his Deacon; the latter turned Muhammedan and betrayed the society to the Porte. No time was now to be lost, the flame was kindled, and the society dissolved, for its object, which was to kindle the flame of rebellion, was effected."



Thus I got an insight into the character of the Greek nation, and of the spirit of revolutions in general; the ostensible motive of revolutionary movements is *liberty*; its real ones are, selfishness, ambition, cruelty, and infidelity.

One cannot sufficiently admire the great genius of Mahmood, who, in spite of having to contend with rebels like Ali Pasha, of Yanina, and Muhamed Ali Pasha, of Egypt, and the loss of territory, carries on his great designs in spreading the light of civilization and science in his country, and while Muhamed Ali grinds down his people with oppressive taxes, Sultan Mahmood has learned wisdom by his misfortunes, and treats his subjects with mildness. And although I doubt not that by these events prophecy is hastening to its completion, I have learned by the detail I received from Count Theotoki to abhor revolutions more than ever.

We, as Christians, are enjoined to be obedient to the powers that be, even though that power is Muhammedan; and wretched is that Missionary who for a moment gives way to the thought that the Gospel will only succeed when the people rise against their legitimate rulers.

The inhabitants of Scio had not the least cause for revolt; they were entire masters of the Island, were well treated, and lived in peace.

The introduction of the light of the Gospel will meet with greater opposition from the Liberals of Spain and Greece, than it ever met with from the Roman Catholics and the Sultan of Constantinople.

I must now tell you a little about that Deacon who turned Muhammedan, and betrayed the Bishop of Ephesus. The Sultan sent a commission to investigate into the truth of his statements, by which it was discovered that not only the Bishop of Ephesus, but that the Patriarch Gregorios had knowledge of the

whole plan, and that therefore his head (of that otherwise worthy man) was forfeited to the justice of the Government.

The head of Gregorios fell by the executioner, and his body was dragged away and thrown into the sea by the Jews of Constantinople, who were forced to do this odious deed. The Deacon, perceiving the consequence of his disclosures, became a Dervish, and wandered about the Turkish empire, playing the buffoon before the governors of towns, &c., and on his arrival at Cairo he frequently amused Ibrahim Pasha, but one day when Ibrahim was much occupied, the wretched apostate came to entertain the Egyptian *Tiger*. Ibrahim Pasha said "Hold your tongue dog !" The Dervish gave an impudent reply, on which Ibrahim Pasha said to the soldiers in waiting, "Give this fellow to drink till he is satisfied." So the poor wretch was taken and drowned in the Nile. Hereby is exemplified *the clemency* of Ibrahim Pasha ; a *civilizing tyrant*, and the Hero of the French, German, and Italian Liberals, who in general are turned out of their own countries on account of their revolutionary sentiments, and consider themselves as political martyrs, and then go to Egypt and assist in subduing freeborn Arabs, to please such vicious, drunken, and unmerciful tyrants as Muhammed Ali and Ibrahim Pasha ! But to return to my operations in Greece.

During my stay at Egina, Mr. Mason told me that the Greeks of that place had been much alarmed at the arrival of two preachers of the Gospel, i. e., Dr. Korck and myself, for the people might suspect that the chief leaders of the revolution had some intention of changing their religion, which suspicion would thwart their progress.

Poor Missionaries, you are highly mistaken if you think that rebels against Kings, the delegates of God, will be favourable to the King of Kings, whose delegates

they have rejected. A Muhammedan sovereign is in his capacity of King as much a delegate from God as a sovereign professing the christian religion. There were, however, some Greeks who took a great interest in our proceedings, and received willingly the tracts that I distributed among them. One day I went to a coffee-house to drink a cup of coffee, when I offered to pay for it, the coffee-house keeper said he would never take any thing from such a man of God!

During my stay at Egina I sent several Turkish and Arabic Testaments and Bibles to Colonel Heidegger, a Bavarian at Poros, who had the charge of three hundred Turkish prisoners, as I was informed by his friend Dr. Goss that he had given an Arabic Koran to one of the prisoners under his charge. I therefore thought that he would do better to give them the Word of the living God as proclaimed on Sinai, and sealed and confirmed with the blood of Christ on Calvary. It must be confessed that the Philhellenists who came from Germany have more *heart* and a certain kind of religious feeling than those from France. I will mention, for instance, the above-mentioned Dr. Goss and Mr. Koering. These German Philhellenists are, like the rest of the German philosophers and students, a kind of Platonists. They never live in *realities*, but in a world of imagination, existing only in their own brains. German philosophers are fanatical idolators, and the object of worship—their idol—is self! Speak with a German for a moment, he will at once tell you in a most pompous manner, a kind of pathos that is ridiculous, and gestures suitable to an actor on the stage: “The Divinity is in one’s own breast.” “Die Gottheit ist unsere eigene Brust.” Ask him what he means by that, instead of giving a plain answer, he will burst forth into a tirade of pathetic eloquence, which I am sure neither he himself nor any one else can understand at all; and this accounts for

so many of them having turned Roman Catholics, for perceiving that the whole of the German philosophy is *smoke*, they wish to live in some kind of reality, and as Romanism contains at least some reality, they find more peace in it. Others, again, have formed a kind of ideal system of Romanism in their brains, such as does not exist in reality. They have adopted a system vanishing into *smoke* of another kind.

Yours &c. &c.

#### LETTER X.

*Linthwaite, 8th Feb. 1839.*

I left Egina on the 14th of January, 1828, for Syra in an Ipsariote boat, and was recommended to the captain and to the government of the Ipsariotes, for as these people are pirates, it was necessary that previous to my embarkation they should know that they were bound to protect me.

I sent the son of a Greek, Psyche by name, to Basle, for education, recommended to Dr. De Wette, but he did not turn out well at all.

On the 19th of January I left Syra and proceeded to the Ionian Islands, in the Ionian sloop called San Giorgio, and the Captain's name was Imperiale Trojano. Though I am a great coward at sea, I never took the trouble to look at the ship in which I was to sail, and the vessel I went in was neither provided with arms, provisions, nor good water, and a very bad sailing vessel it was. In the evening of the 23rd we anchored near the island called Serippo. I landed and distributed Greek tracts there.

On the 24th we came opposite Milo, but we were not able to land till the 25th, when I met my old friend Mr. Miller, from America, who was just then busy in distributing clothes among the poor Greeks in Milo. He had with him a little Greek boy, about five years of age, whose father and mother had been put to death by the Turks; he was a most interesting boy. It was touching in the extreme to hear that poor child relate the manner in which his father was put to death; how he concealed himself, and was taken up by another Greek and carried away; he remembered that he had a sister that was married. When Mr. Miller was going to punish this little boy for neglecting to learn his lesson, he would exclaim, "By the spirit of my father, who was slain, and by the spirit of my mother who was also murdered, do not punish me, poor child!"

Jan. 27, Mr. Miller and I embarked on board the same vessel in which I had left Syra. On the 30th, when we were opposite Kalamada, two pirate ships, known to Mr. Miller as belonging to Petrum Bey, a Greek Chief, at Meina, who, two months before, had robbed an American ship, began to chase us. Mr. Miller advised our Captain, who was frightened to death, to let the vessel run before the wind. The vessels gained upon us, however, every minute, and the Captain no longer dared to try to escape, as if he did they would murder every one of us if they caught us. Mr. Miller on this declared that if he would not sail on he would accuse him of having been in league with the pirates. This threat took effect, and as we came off Modon the pirates no longer continued the chase, as there was a Turkish force at that place; we had consequently the satisfaction of seeing them sail off. If they had reached us, they would have found only sixty dollars of mine, and some Arabic Bibles and Greek Testaments, which I would willingly have given them.

On the 31st we arrived in the harbour of *Navarino*, where we met with pieces of broken ships and dead bodies floating about, the remains of the Egyptian and Turkish fleets destroyed in the late battle.

I wished to go on shore at Navarino with Arabic and Turkish Scriptures, for the purpose of distributing them among the soldiers of Ibrahim Pasha, but Mr. Miller insisted on my remaining on board, as he was apprehensive of some disturbance. The Captain, however, went on shore, and as he was returning the Arabs fired into the boat from the shore; one of the balls passed through it just at the empty space that would have been my seat had I gone.

A number of boats passed us filled with Arabs. One sent off to tell us that he had a Greek woman, with a child four years old, to sell, and he offered them for twenty-one dollars. Either Mr. Miller or I would have willingly bought them, but we had no place to put them in, and knew not what to do with them afterwards, therefore we were not able to redeem them. On the 4th of February, the wind having shifted during the night, the captain began at daylight to beat out of the harbour, and we found ourselves again at sea, at eight o'clock, thankful for having so safely escaped from a place where we could not but feel ourselves unpleasantly situated. The wind blew a strong breeze from the S.W. We were passing the small island which lies between Navarino and Arcadia, when all of a sudden our mast gave a crash and went over the lee side, taking with it the topsail and top gallant sail, which were set at the time. Mr. Miller was on deck with his little Greek boy; a large splinter of the mast, heavy enough to have killed him, fell within six inches of the boy's head. Mr. Miller sent the child immediately below, seized a hatchet and cut away the stays on the leeward side, and the spars and sails fell into the water. At this moment I came on deck and asked

"what is this? what are you doing?" Mr. Miller desired me authoritatively to go below, which I did. After two hours hard labour they succeeded in getting things in order, and having rigged something like a topmast, we pursued our voyage, grateful for our delivery from so imminent a danger, and after three days we landed at Argostoli, in Cephalonia, where we met with very kind friends, General (then Colonel) Napier, Dr. Muir, and Mr. Dixon.

The latter had been sent, together with his wife, from Scotland to the Ionian islands, for the purpose of establishing schools; about two years ago poor Mr. Dixon intended to return to Scotland, after an absence of several years, to visit his friends, accompanied by his wife and son, but when at Leghorn he was taken with a low fever, and he terminated his existence by cutting his throat.

On our arrival at Argostoli we were obliged to perform twenty-five days' quarantine in a most miserable and dirty Lazaretto; however, through the kindness of General Napier, our stay was much more agreeable than we anticipated.

This gentleman, who was Governor of the Island, is a straightforward soldier, without much ceremony; with great frankness of manner, *he says what he thinks*, and in return one may tell him one's own thoughts. Though I differed with him on many points, he shewed no unwillingness on that account to be of use to me, and one day he and his Aid-de-Camp, Captain Kennedy, Dr. Muir, and several other officers, came to the Lazaretto, accompanied by a great crowd of Jews, who were introduced to me by General Napier, who begged me to preach to them.

The following conversation took place.

*Myself*.—"What is your name?"

*Jew*.—"Jacob is my name."

*Myself.*—"Jacob said, Gen. xlix. 10. 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.' "

To another Jew.—"What is your name?"

*Jew.*—"Moses is my name."

*Myself.*—"Moses said 'The Lord thy God will raise up unto thee a Prophet from the midst of thee, like unto me ; unto him ye shall hearken.' Deut. xviii. 15."

To another Jew.—"What is your name?"

*Jew.*—"Zechariah is my name."

*Myself.*—"In Zachariah, chap. xii. it is written, 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication ; and they shall look upon me whom they have pierced, and mourn for him, as one mourneth for his only Son, and shall be in bitterness for him as one that is in bitterness for his first-born.' "

I then addressed them in the following manner :—" My dear Sons of Abraham ! I am your brother according to the flesh, a son of Abraham. My father was a Rabbi, you therefore cannot imagine that I called you together for the purpose of speaking against Jehovah. Your Adonai is my Adonai. 'Hear Israel, the Lord our God is one Lord.' Nor did I call you together to speak against the law of Moses and the Prophets, but rather for the purpose of bringing back to your mind the loving kindness and mercy our ancestors have experienced in ancient times, and which we have according to Moses and the Prophets still to expect, and I would shew you by whom we are to expect them. Do not believe those Christians who tell you that you have no longer to expect to be restored to your own land, or the future personal reign of the Messiah, the Son of David at Jerusalem and upon Mount Zion. Those Christians who deny your restoration, and the personal reign of the Messiah,



commit a most grievous error against Moses and the Prophets, and the New Testament, and their ignorance of this truth proves that a veil is around the heart of the Gentiles, as well as around the Jews, when they read Moses and the Prophets.

“ I believe that ‘ that branch of David, whose name is *the Lord our Righteousness*, shall establish himself upon the throne of David with justice and righteousness, and Jerusalem shall be called a ‘City not forsaken.’ But whilst I represent to you those prophecies which speak of your future glory under the reign of the Messiah, I am not permitted to pass over in silence those prophecies which speak of that same Messiah in a state of suffering before His coming in glory; and I cannot pass over those prophecies which have predicted your unbelief in Him, when he was to appear in humiliation, and, therefore, I beg you to listen with attention while I read to you the 53rd chapter of Isaiah, the subject of which begins at the 13th verse of the 52d chapter—‘ Behold, my servant shall deal prudently, he shall be exalted, and be very high!’ Behold, Jesus of Nazareth as man, a servant of the Lord, dealt prudently from his tenderest years, so that all men were astonished at his wisdom—‘ Never man spake as this man.’ He has been exalted more than any of the Prophets, who were only the precursors of Him; and more than the Angels, for He is set down at the right hand of God, from henceforth expecting until his enemies be made his footstool. And in every age His name has been extolled and exalted by the eloquence of orators and the songs of poets, and acknowledged and adored by the wisest men as the Creator of Heaven and Earth. So far the prophesy has become history.’ Verse 14th, ‘As many were astonished at Thee,’ &c. Yes, our Jewish brethren were astonished and confounded by the humble state in which He appeared, not having been mindful

that the Messiah was first to suffer and then enter into His glory. Verse 15, 'So shall he sprinkle many nations.' He sprinkled many heathen nations. Kings have shut their mouths, and bowed before Him. That of which the Gentiles were ignorant concerning the knowledge of Jehovah, the Lord, who revealed himself upon Sinai, they have seen through the instrumentality of Jesus Christ, and thus, through Him, the promise given to Abraham—'*In thy seed all the nations of the earth shall be blessed,*' Gen. xxii. 18 verse, has received (though a partial) yet a most conspicuous fulfilment.

"Isaiah liii. verse 1, 'Who has believed our report,' &c. Who among our brethren has believed the Prophets' report, and to whom is the arm of the Lord revealed? They expected glory without suffering, but he grew up before his Heavenly Father as a tender plant, and as 'a root out of a dry ground'; the Jews saw Him, 'but he had no form or comeliness then; no beauty that they should desire him.' Verse 3d, 'He is despised and rejected of men,' &c., so that they preferred Barabbas to Jesus, and as he was as one that hid his face, his real character was unknown. The Jews as a nation esteem him not, but his sufferings were all on our account. 'He has borne our griefs, and carried our sorrows, the chastisement of our peace was upon him, and with his stripes we are healed.'

"Verse 6th.—'All we like sheep have gone astray,' &c., and He came to seek that which was lost, and bring again that which was driven away, and in order to effect this purpose the Lord has laid on Him the iniquity of us all. 'He was oppressed, and he was afflicted, yet he opened not his mouth.' Jesus held his peace when they gave false evidence against him; and when he was accused of the Chief Priests and Elders he answered nothing.

“ Verse 7th.—‘ He was oppressed, and he was afflicted yet he opened not his mouth ; he is brought as a lamb to the slaughter, and, as a sheep before his shearers, is dumb.’ Compare this prophesy, my dear brethren of Cephalonia, with the conduct of Jesus upon the cross, and you will be convinced of the striking fulfilment there shewn.

“ Verse 18th.—‘ He was taken from prison, and from judgment, and who shall declare his generation ; for he was cut off out of the land of the living : for the transgression of my people (Israel) was he stricken, and his grave was appointed to be with the wicked, but on his death it was with the rich, for Joseph of Arimathea, a rich man, laid him in his own new tomb. Yet he had done no violence, neither was there deceit in his mouth. Neither the Jewish Sanhedrin, nor Herod, nor Pilate, could find any fault in him. The secret of the matter was that ‘ God so loved the world as to give his only begotten Son, that whosoever believed in him, should not perish, but have everlasting life.’ Therefore it pleased the Lord to *bruise* him, by the Devil’s devices, in order to fulfil the prophesy, ‘ He shall bruise thy head, and thou shalt bruise his heel.’ He has put him to grief, his soul was made an offering and atonement for the sins of men ; and that this was the Lord’s work, his resurrection proved : ‘ his soul was not left in the grave, the Holy One had not seen corruption.’ As predicted by David, Psalm xxii, 30th verse, ‘ He has seen that seed that shall serve him : he shall prolong his days ; the Lord has given him length of days, for he now for ever lives ; death has no dominion over him.’

“ Verse 11th.—‘ He shall see of the travail of his soul and be satisfied,’ &c. He sees the travail of his soul every day in the conversion of sinners in the present taking out of a people for himself, and he will in future

times, in the fulness of time 'see the travail of his soul' when 'he shall divide the spoil with the strong.' He shall appear at Jerusalem, when they shall call Jerusalem the throne of the Lord, and when all nations shall be gathered unto it; when he shall return to comfort Zion, and comfort all her waste places; when he shall make the wilderness like Eden, and the desert like the garden of the Lord; when he shall turn the captivity of Israel.

"But, my dear brethren, in order that you may see that day, you must first acknowledge him as your Messiah in his depressed state. You who wish to reign with him in glory must also share with him his humility. You who would partake of his state of exaltation, must first enlist under his banner in his state of abasement."

So far is the sermon I addressed to the Jews of Cephalonia, in the Italian tongue, which they speak, for few of them understand the Hebrew language. The Greeks themselves were astonished at the attention with which the Jews listened.

I wrote a letter to General Napier, assigning to him six reasons why he should give me pratique in a few days; but he wrote to me, saying, "You assign *six reasons* for which you think I may let you out, I give you *seven reasons* for keeping you in."

However, on the 4th of March, Mr. Miller and I received pratique. We went to General Napier's, and he desired me to deliver a lecture in his house, before fifteen officers. After the lecture we dined. I sat by an officer, Lieutenant S——, an amiable young man, but who had not the least knowledge of religion. He told me, "I knew a lady in Norfolk who was *devilish religious*, who always wanted me to read the Bible, but she never could succeed." I could not help being pleased with this young man's frankness, though I pitied him.

On the 8th of March I embarked on board the steam-boat Frederick Adam, commanded by Captain Thomas, for Corfu. One of the passengers who had received a religious education spoke in a most shocking manner against the Divinity of Christ, for no other motive than to shew he was a *strong-minded* man. I met also the Rev. Mr. Lowndes, the active Missionary of the London Missionary Society, who informed me that Lady Georgiana had proceeded to Alexandria in the Glasgow, commanded by the Hon. J. A., now Sir Ashley Maude, to join me there.

On the 9th of March I arrived at Corfu. On the 10th I called on Sir Frederick Adam, General Woodford, and Mr. Craufurd. I then preached from the windows of Mr. Lowndes's house to hundreds of Jews of Corfu, and gave to them New Testaments, and my appeal to the Jews of Gibraltar, translated into Italian, and to the Greeks I gave the same in Greek.

On the 13th March I delivered two lectures, one in Italian, the other in English, in the Hall of the Ionian University, to crowded assemblies of Greeks and English people.

Lord Sidney G. Osborne, Mr. Craufurd, and Mr. Williams, a traveller, shewed to me every attention in their power; and so also did that most efficient Missionary Mr. Lowndes, and his wife. The last mentioned gentleman introduced me to an interesting Jew, Kerida by name, in whose house I met about sixty Jews, to whom I proclaimed the Gospel. One may boldly assert that in some respects the times of the Apostles have returned, when they frequently preached the Gospel to their brethren from house to house; thirty years ago no Jew would have thought of inviting one of his brethren to preach the gospel in his house as Mr. Kerida then did.

A most interesting person called on me, whose name I must not omit, Baron Theotokie, Ex-President and Member of the Senate; he came in the morning, and told me that he had desired thousands of Greeks and Jews to assemble near the house of Mr. Lowndes, in order that I might be able to preach to them, "for" he observed, "I respect people of energy and philanthropy." He also invited me to his house, with Mr. Lowndes, where I expounded the Gospel in Italian. His wife, who was at that time in deep affliction, expressed her delight in hearing the Word of God.

The number amounted to 3000, who came chiefly from Leghorn, and other parts of Italy, and are much persecuted by the Greeks.

As there was no ship at Corfu direct for Alexandria, I embarked for Malta on the 15th, on board the Government packet Queensbury, commanded by Capt. Hannah. I preached on the sufferings of Christ, without shewing the practical tendency of that doctrine; and the Captain justly remarked to me, "My sailors want to know their duty." There are two classes of preachers; the one who resolves all religion into doctrine, the other who resolves it all into frames and feelings. Those who confine their preaching entirely to doctrine, forget that we are *servants* of *Christ*, and that the master wishes his servants to do *his will*, and to make our conduct conformable to his, and therefore it is of the highest importance to hold forth Christ not only as a High Priest, but also for a pattern.\*

\* The fault of most of the Congregationalist Preachers in America is, that they never preach *Christ* as a *High Priest*, but as a *Moral Teacher*.

After a passage of six days we arrived at Malta. I performed quarantine again, until a Maltese ship sailed for Alexandria, where I joined my wife in the beginning of April, and found her well, with my dear little daughter.

Yours truly,

JOSEPH WOLFF.

## PART THE THIRD.

CONTAINING LETTERS OF THE REV. JOSEPH WOLFF TO SIR THOMAS  
BARING, BART.

FROM APRIL TO DECEMBER, 1828.

### LETTER I.

TO SIR THOMAS BARING, BART.

*Linthwaite, 12th February, 1839.*

DEAR SIR THOMAS,

In the beginning of April, 1828, I entered Alexandria the fourth time. The first time was in the year 1821. I then felt, as Volney says in his travels, that one has come from Europe to the East. The Turks with their pipes in their mouths, the veiled women in the street, the sound of the Arabic language, all remind the foreigner that he has now entered a world of customs and manners different from his own. But that city was far from giving me that impression in the year 1828. It seemed to me rather as an asylum of *lawless*, unprincipled, and atheistical vagabonds from France, Italy, and Germany; which it has been, and is till this moment, and I am afraid will continue every day more so. For while in the year 1821 one was only strangely surprised by the difference of costume and manners, one is now



thoroughly disgusted by seeing one's own countrymen shabbily dressed, with holes in their hats, drunk in the streets, and hearing continually profane swearing, and such expressions as, "Casa del Diavolo" (house of the devil,) every instant. Many of the Consuls do not give a much better impression, being only consequential, insignificant officers, slavish adulators of the Pasha, waiting only for the death of their respective subjects in order to seize their property, jealous one of another, quarrelling about precedence more than the Ambassadors at the Sublime Porte at Constantinople. Of course there are honourable exceptions. There was one, a Monsieur Bucciante, Dutch and Prussian Consul, who was one of the most slavish servants of the Pasha, and kept a Prussian subject most unjustly imprisoned for several years, in order to please Muhamed Ali.

Signor Fantozzi, the Tuscan Consul, was the protector of an ignorant French woman, whom he introduces to his visitors as *L' Illustrissima Principessa di Persia; i. e.* The most Illustrious Princess of Persia! a daughter of Futt Ali Shah, and sister to the great Abbas Mirza. If any one addresses her in Persian, she has the impudence to answer in gibberish, and affects to speak broken French.

Signor Fantozzi gives her Royal Highness ten dollars per month. I met him one day in the room of Boghos Bey, and he entered into conversation with me about Futt Ali Shah, and at every remark, he said, "*Siate sicuro che sone ben informato.*" You may be sure that I am well informed.

I heard on my arrival there that Lady Georgiana was staying in the house of the late Wesleyan Missionary, Mr. Macpherson, where I found her and my child quite well. I also found my old friends, Messrs. Gliddon and Barker, in good health.

I immediately wrote the following address to the Jews of Alexandria:—

**"MY JEWISH BRETHREN,**

"I have now entered the walls of Alexandria for the fourth time, with the purpose of proclaiming the tidings of salvation and redemption by Jesus of Nazareth, the Son of God, to my brethren, the Jews of Alexandria.

"Jews of Alexandria, the time is approaching that our nation shall be gathered again by the omnipotent arm of the living God, from amongst all the people and nations of the world, and restored to their own land, and re-established in it, not to be removed for ever. For Jeremiah says, 'And I will plant them and not pluck them up,' and Amos saith, 'And I will plant them upon their own land, and they shall no more be pulled up out of their land which I have given them.' The time is approaching when our nation will be restored with the highest advantages and highest honours to the dignity of the people of God, under another and everlasting covenant, for Jeremiah says, xxxi. 39, 'And I will bring them again unto this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God, and I will make an everlasting covenant with them.'

"The time is approaching, that time is nigh, very nigh, when our nation shall be again the spouse of God, so much beloved in other times, whose desolations and afflictions, and lamentations, will move the heart of her husband, and forgetting his wrongs, and reconciled to her, he will recall her to her ancient dignity, and receive her with the warmest welcome, forget all the past, restore her to all her honours, and opening his treasures, will heap upon her new and greater gifts, clothe her with new attire, and adorn her with new and inestimable jewels incomparably more precious than those which she had lost. For Hosea saith i. 18, 19, 'And I will

betroth thee unto me in righteousness and in judgment, and in loving kindness and in mercy.' And the prophet Micah saith vii. 8, 20, 'Rejoice not against me, oh mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness,' &c. He will turn again, he will have compassion upon us, he will subdue our iniquities, and thou wilt cast all their sins into the depth of the sea.

"Then wilt thou perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

"And the time is approaching when Elijah the prophet shall, in person, prepare the way before the Lord Jesus the Messiah, and 'He whom ye seek shall suddenly come to his temple,' even the messenger whom ye delight in; and the time is approaching when God shall beat off from the channels of the rivers unto the stream of Egypt, and ye shall be gathered, one by one, and the great trumpet shall be blown, and our nation shall come which were ready to perish.

"Dear Brethren, such times and such events will take place, and I rejoice in the thoughts of it; and those divines among the Christians who assert that these events have already happened at the first coming of the Messiah, and that the Lord has cast away his people for ever, are totally ignorant of the economy of God as laid in the Old and New Testament, for, according to both, the Messiah, at his first appearance on earth, was not to fulfil such glorious events, but to suffer, and to scatter the holy people. And he was to be a gin and a snare to both the Houses of Israel, who are to be broken in pieces.—Isaiah, viii. And, according to the New

Testament, the Lord, at his first coming, visited the Gentiles to take out of them a people for his name, and that after this he would return and build up the tabernacle of David, which is fallen down, and set up the ruins thereof; and Paul distinctly saith 'that the Lord hath not cast away his people.'

"Having pointed out to you the future glory of the House of Israel, and at the same time the errors of the Gentile churches, respecting the Jewish nation, permit me to call on you to fulfil the conditions prescribed by the Lord, which will enable you Jews of Alexandria to become partakers of such glorious privileges. But in order that you may not believe that these conditions are only a fancy of my own, I call on you, in the words of the prophet Zechariah: 'Look on Him whom they (our ancestors) have pierced, and mourn.' Look unto Jesus of Nazareth, the true son of David, in whom the prophecies respecting his first coming have been fulfilled, and who has thus proved himself to be the true son of David, in whom the prophecies respecting his second coming will and must be fulfilled also.

"But you may require arguments to prove that the prophecies respecting his first coming have been fulfilled; here they are.

"1st. He did arrive at the time when his first coming was predicted to take place; for Jacob said, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' There is no sceptre or lawgiver among the Jews, therefore Shiloh must have come. And the arrival at the time the weeks of Daniel were ended: Daniel said, 'After three score and two weeks shall Messiah be cut off, but not for himself, and the people of the Prince that shall come shall destroy the city and the sanctuary.' Titus, that Prince of the Romans, has destroyed the city and the sanctuary, and therefore the preceding events predicted

must have been fulfilled also. That Messiah was cut off, but not for himself, and Jesus of Nazareth was cut off, you yourselves confess.

"2ndly. The Messiah was to be a blessing to all other nations; for it is said in Genesis xxii. 18, 'And in thy seed shall all the nations of the earth be blessed'; which David explains, in Psalm xxii. 27, 'All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.' Till the time of Jesus the nations worshipped idols, but all these who began to believe in Jesus of Nazareth cast away their idols, and worshipped the true and living God. In the prophet Isaiah, the 42nd chapter, from the 1st to the 20th verse, we see that the Messiah was to be received first by the Gentiles, and he was to be given for a light to the Gentiles, (verse 6th) and thus it really happened. It was predicted at the same time, that Israel was to be rejected at the first coming, (verse 25th,) Jacob was given for a spoil, and Israel to the robbers. And that this has been the case from the time that Jesus of Nazareth was put to death, history informs us, and that it exists even till now, you yourselves are the living witness.

"4thly. The Messiah was to be born in Bethlehem, 'But thou Bethlehem Ephratha, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.' Jesus of Nazareth was born in Bethlehem, and his very assertions of his being the Son of God prove that his going forth must have been from of old from everlasting.

"5thly, According to Isaiah, He was to be the Son of a virgin, (Isaiah vii. 14,) 'Behold a virgin shall conceive and bear a Son, and shall call his name Immanuel.' Mary, my brethren, was a virgin.

"6thly. The Messiah was to be declared to be the Son of God, (Psalm ii.,) 'Thou art my Son.' and, Jesus, before the High Priest, confessed himself to be the Son of the living God.

"7thly. The Messiah was to be according to Isaiah viii. 14, on his first coming, for a Sanctuary, (Temple,) and for a Stone of stumbling, and a Rock of offence, to both houses of Israel. And Jesus of Nazareth, who by his life, conversation, actions, and miracles, proved to be a Sanctuary in whom the fulness of the Godhead dwelt, is a Stone of stumbling, and a Rock of offence, to the house of Israel to this very moment.

"I could accumulate prophesy upon prophesy, to prove that Jesus of Nazareth must be the Son of David according to the flesh, and the Son of God according to the spirit, whose second coming you have to expect, and whose first advent you are bound to believe. The whole of the fifty-third chapter of Isaiah applies, beyond all possibility of doubt, to no one but *Jesus* of Nazareth.

"Jews of Alexandria, bow your knee before Jesus of Nazareth, and exclaim to him 'Hosanna to the Son of David!' What a glorious time will that be, when you return to Jesus your Lord, and when He will make himself known as your King, and reign among you and over you at Jerusalem, and celebrate there the Feast of Tabernacles, when the Gentiles shall go to Jerusalem, and when you will be the teachers of the Gentiles, who are now so deeply fallen, and when Jesus of Nazareth will take you again for Priests and for Levites, and then your seed shall remain and your name. 'And then it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before the Lord.' (Isaiah lxvi. 24.)

"JOSEPH WOLFF,

"Missionary."

I have here transcribed, my dear Sir Thomas, the call which I addressed to my brethren at Alexandria, and translated into Arabic, Italian, German, English, and Hebrew.

Yours, affectionately.

## LETTER II.

TO THE SAME.

*Linthwaite, 13th February, 1839.*

MY DEAR SIR,

On the 19th of April, 1828, some Jews, who had come for several days to see me, expressed a wish to be introduced to Lady Georgiana; she therefore came in to see them. There were about a dozen respectable looking Jews, who were with me a considerable time, listening with deep attention. They rose when Lady Georgiana entered the room. I told them that she took a great interest in the Jewish nation. They soon re-seated themselves, and I spoke on the sufferings of Christ and the glory which is to follow, and the conversion and restoration of the Jews. After these went away, two very young men came, brothers on the father's side, but not of the same mother. Lady Georgiana began conversing with them, and said that we wished to go on, as soon as we could find an opportunity, to Jerusalem. One of them replied that perhaps we might all go together, referring to the restoration of the Jews. She replied, that unless he believed in Jesus as the Messiah, he could not expect to partake of his glory. He answered, in a very affecting manner, "Madam, I feel myself as a blind

man, not knowing where to go. I cannot see my way": and his brother coincided in his sentiments. My wife then pointed out to them the Saviour.

I afterwards went on board a ship and preached to an Italian congregation; about eighty were present, among whom there were a good many Jews from Italy. This class are often dreadful infidels, worse than the Sadducees of old, capable of every vice, and many even have committed crimes which caused them to fly in order to escape the gallies. There were in Egypt forgers of bank-notes and other criminals who had obtained situations. On this occasion, however, they all behaved with propriety, for else the Gentiles would have turned them out.

Lord Prudhoe tried to alarm Lady Georgiana about her undertaking, but did not at all succeed.

The Rabbi of Alexandria twice issued excommunication to those Jews who visited me.

I had the pleasure of again seeing my old friend, Mr. Gliddon (who has since been appointed American Consul,) and his family, on whom I frequently called and expounded Scripture, particularly on Sunday afternoon.

The British Inhabitants of Alexandria, though there are among them very respectable persons, are in general entirely neglectful of seeking the salvation of their souls, and Sunday is the day generally selected for going out shooting. Here, also, I renewed my acquaintance with the British Consul General, John Barker, Esq., who had formerly been British Consul at Aleppo, at which place he shewed me much hospitality. His wife is a Greek Christian of Aleppo, and her dress is very striking to an European, the more especially as she walks about the house freely, like an European lady, and does not confine herself to particular apartments. She is like most women of the upper class in the country,



short and stout, dressed in a turban, composed of a red cloth cap, with a flat crown of gold fillagre, and a long tassel of purple silk hanging from the centre; round this is plaited a muslin handkerchief, of a gay pattern, and on this are seen a profusion of ornaments in small pearls, some hung in festoons, some sewn in stars, &c. On festive days she wore a crown to her turban, set in diamonds, and many ornaments in precious stones, and several very long rows of pearls round her neck, exceedingly fine. Attached to this turban behind were about forty tresses of brown silk in imitation of hair, descending nearly to the waist, and in order to prevent them from getting deranged, a small string of the same material was passed through them within a few inches of the end, so that they could not separate. The hair in front was parted and combed down on each side, and descended in a snake-like curl on the bosom; sometimes flowers or pearls were plaited into it. Her outside dress or pelisse was composed in winter of cloth, and in summer of plain silk, edged with fur, or richly embroidered with braid. This is made as are all the dresses, very high in the back of the neck, and sloping down the front. Under this is worn an open gown cut down below the bosom, and fastened at the waist with a few covered buttons. There is no fulness in the sleeves, but they are immensely long, and open from a little below the elbow, and display the silk shift sleeve, and the wrist ornamented with a variety of bracelets; these sleeves are as much as a quarter of a yard longer than the arm, sometimes longer; in one instance I saw them so long, that they were buttoned together behind the back to prevent them from getting dirty, but this was not the case with Mrs. Barker. The gown itself was composed of rich silk, either plain, brocaded, or embroidered with gold or silver, particularly round the edge: then came the before mentioned shift made of spun silk, and thin as gauze;

this covered the bosom, and, generally, it was the only covering; but Mrs. Barker always wore a habit shirt fastened up close to her throat. Then comes an immensely wide pair of trowsers, tied below the knee, but so large that they fall nearly to the ankle. Mrs. Barker always wore stockings, (but the generality do not,) and yellow slippers without heels. Round the waist is worn a large cashmere shawl, tied on one side in a large knot and bow. She walked about the house, which was ill paved with stones, in clogs with lifts about four or five inches high, inlaid with mother-of-pearl; these produce a very awkward manner of walking, as instead of lifting the foot, one is obliged to swing it round in the manner of a person with a wooden leg, and doing this with both feet, makes a very curious appearance, like rolling. On the whole, this dress, though not becoming in general, was far from displeasing in Mrs. Barker, as her clothes were well assorted in colour, and beautifully clean and neat, which is not the case by any means in general.

Mrs. Barker was a very kind person, but being so much used to the customs of her own country, she did not like to put herself out of her way to receive English people, and thereby gave offence to them.

On the 28th of April, 1828, I preached again twice in Italian, but few came, for the Roman Catholic Priests had given a general prohibition to their flock to attend any of my sermons.

The Roman Catholic Friars there have a convent, established by the Propaganda of Rome, which is under the superintendence of the Chief of the Franciscan Convent, at Jerusalem, who has the title Riverendissimo. I often had conversations with the Friar in this Convent. The first thing they attack the Protestants with is the want of *unity*, and all the schismatic Protestants can answer

is, that there is no unity in the Church of Rome; but it cannot be denied that, in this respect, the Protestant communities are in a most awful state, and all for want of a tribunal in matters of faith. That Christ established such a tribunal cannot be doubted; I need only refer my readers to St. Matthew xxviii. 18, 20. Jesus said, just before his ascension, to his disciples, "All power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Evidently, by this declaration, Christ placed the human race under the control of the Apostles in matters of faith: the surety he gives them is His own self, "Lo, I am with you!" Be therefore not afraid, I take you under my protection, I am at your side, in the midst of you—not for a short time, but, "until the end of the world." By this promise His Church has an assurance of his presence and assistance, and of her own indefectibility until the end of time. And in John xvi. 13, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak," &c. By these words we see clearly that our Lord intended to establish a firm building. "Therefore who heareth them, heareth Him, and who despiseth them, despiseth Him." What Christian therefore could have the shamelessness to despise the teaching of the Apostles? Sodom and Gomorrah would have a better lot than such Christians.—Luke x. 12, 14. And that these promises cannot be confined to the persons of the Apostles is clear from the addition, "Lo, I am with you"—all your life? No, "always, even unto the end of the world." And "the Spirit of Truth remains always with you"; from which it is clear that it is not confined

to the Apostles, but also to their successors, his representatives, for the continuation and consummation of his work.

Let us take a retrospective view of the ministry the Lord has condescended to leave behind, for he appears in this in His sovereign and divine attributes. He sends the ministers of his word in the same manner in which he himself has been sent; He, to whom all power is given, in heaven and on earth. To whom does he send them? To all nations they were to convey His *word*, to every creature, in the same way as he himself expounded it, without any restriction, under the penalty of forfeiting eternal life, whosoever disobeys! This order was fulfilled by the Apostles. They preached at Jerusalem and Judea with an authority which astonished them all. Jesus Christ said, "Teach all nations, baptising them," &c., "teaching them to observe all things whatsoever I have commanded." And Paul said to the people of Miletus and Ephesus, (Acts xx, 26,) "Wherefore I take you to record this day, that I am pure of the blood of all men, for I have not shunned to declare unto you all the counsel of God." And Christ having promised to be with them, "even unto the end of the world," a chain of successors of the Apostles, to whom these charges were committed, necessarily must be supposed to have been intended by the Divine Author of those charges, and, therefore, the Apostles, wherever the word of God produced fruits, consecrated Bishops. "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the Church of God," (Acts xx. 28,) and to Titus, (i. 5,) "For this cause left I thee in Crete, that thou shouldest set in order the things that are *left undone*, and ordain elders in every city, as I had appointed thee." The Apostles considered themselves as "Ministers and Stewards of

the mysteries of God," and as such they acted and therefore the Apostle charges Titus, ii. 15, committing to him the same authority, "These things speak and rebuke *with all authority*." Thus we see that the Apostles established an ecclesiastical authority—an hierarchy, an indefectible hierarchy in matters of faith.

The Apostle Paul also revealed to us the secret designs of Christ in establishing an hierarchy, (Eph. iv. 11 to 14,) "And he gave some, Apostles; and some, Prophets; and some, Evangelists, and some, Pastors and Teachers; for the perfecting of the saints, for the work of the Ministry, for the edifying of the body of Christ; till we all *come in the unity of the faith*, and of the knowledge of the Son of God." However, it would lead me too far, for a letter, to discuss this most important subject.

That our Lord intended to establish a hierarchy is even admitted by the celebrated Lutheran historian *Mosheim*; and so far the Roman Catholics are right, and every real believer ought to admit it; but the question is now, is the Roman Catholic Church the only channel of this Apostolic authority? or, rather, is it vested only in the Pope? I deny that this can be proved either upon the authority of Scripture or *ancient tradition*. Thus far I have given my opinion on this subject.

Yours affectionately,

(Signed)

JOSEPH WOLFF.

## LETTER III.

*Linthwaite, 18th February, 1839.*

TO THE SAME.

DEAR SIR THOMAS,

We left Alexandria on the 17th of May, in the French brig *L'Heureuse*, accompanied by our little girl, the maid servant, and a Maltese cook. My wife was as usual very sick. It was a small vessel, and our accommodation very bad; one day we were almost starved, for our soup was overturned several times, partly through the neglect and partly through the roguery of our Maltese servant, Giuseppe Spitiere, who did all he could to annoy, in order to compel us to send him away, when he intended to rob us, in which he actually succeeded after our landing at Cyprus.

On the 21st of May we came in sight of the coast of Syria, but night coming on we were obliged to keep out to sea, but the next morning we came into the Bay of Beyrout, and, to our astonishment, we found an English brig of war, the *Zebra*, Captain Popham: he kindly sent a boat to take me on board. They asked alongside for news, but we had none to tell them but the wreck of the *Parthian*, which had happened the day before we left Alexandria. We dined on board the *Zebra*, and on the 23d a boat was sent from shore, by Mr. Chasseaud, to fetch us. We were landed a mile or so from the town in order to avoid going ashore among a number of people.

The coast of Beyrout is beautiful, all rocky, and indented with small bays and promontories, the water of the most beautiful blue, and the fields and trees all green, with many flowers and sweet-smelling herbs.

When we came to the gate it was closed, it being Friday, and the hour of prayer of the Mussulmans, so we sat under a tree, at a little distance, and waited till it was opened ; we then walked through the gate, one by one, for fear of touching any person or article of apparel, as the plague raged at that time in the country. We went in this way through the streets to the house of Mr. Chasseaud, the Cancelliere of Mr. Abbot, the British Consul, who had left this place with Mr. Mount Stewart Elphinstone. After we had taken some refreshment we went to our house, that is the British Consulate, which was quite empty, but Lady Georgiana soon made it very comfortable with the things we had with us. The fear of the plague was so great that Mr. Chasseaud, having been accidentally touched in the street by a rope with which a man was tying up a package, came home in great haste, and changed all his clothes, causing all those he had taken off to be lifted up on the end of a stick and thrown into cold water.

26th. Several of my old acquaintances called, but though they came up stairs we did not touch or approach them in any way. A servant of Mr. Chasseaud's brought every thing we wanted, and put it into cold water, down stairs, except bread, which was allowed to stand till it was quite cold ; the man had the key of the door, and when he left the provisions, and been told from above what we wanted in the evening or next day, he went away ; after a due time our servant descended and brought up the provisions.

A Jew, Moses by name, whose children had the plague, called ; I proclaimed to him Jesus of Nazareth. He spoke with affection of Mr. Nicolayson. Mordecai, a Jew, called on me. I said to him, " When our ancestors served idols, and killed the prophets, their captivity only lasted seventy years, but after the captivity of Babylon, they never fell into the sins of idolatry again. What

other sin can it be, then, for which the present dispersion is the punishment, except that mentioned in the prophet Daniel, viz., their having cut off the Messiah, for which their city, the city of Jerusalem, and their temple, were destroyed, and Jerusalem is now, according to the prediction of the same Messiah, trodden under foot of the Gentiles, and shall continue to be trodden down until the times of the Gentiles be fulfilled, according to the words of our Lord in Luke xxi. 24, therefore the Lord Jesus, when he was led to the cross, and the women were bewailing and lamenting over him, his heart yearned, and turning to them, he said, " Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children ; for behold the days are coming in the which they shall say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck," (Luke xxiii. 28), for great was the sin of crucifying the Lord of glory.

I received a letter from a French gentleman, Monsieur Lustaneau by name, who once was declared to be a prophet by Lady Hester Stanhope, but afterwards she turned him out of her house. He was formerly a General in the army of the Mahrattas, and distinguished himself so much in battle that he received the title from the Mahratta Prince, of " Lion in War, and Tiger in Battle!" He fancies that he is to be a great man, when the Lord comes to reign at Jerusalem, which event he wrote to me would take place in 1829. We were informed that he had in his possession a remarkably large ruby, with which he had hoped to make his fortune, but that no one would give the value for it. Lady Georgiana took lessons in Arabic from Assaad Yacoub, who had learnt English from the American Missionaries.

We had a visit from Signor Laurella, Consul of eight different powers of Europe. He is a fat man, in an eastern dress, with a three cornered cocked hat, trimmed with tarnished gold lacc, and speaks very loud.



We went out one evening to take a row in the French captain's boat, round part of the bay of Beyrout. My wife was much delighted with the beauty of the scenery; the rocks crowned with pomegranates, bananas, and prickly pear, and all sorts of little flowers and herbs growing over them, the water beautifully blue and smooth, and so clear that we could see shells, sea-weed, pebbles, and frequently sponges, quite plain below.

I called on the Austrian Consul, Signor Laurella, where I met a Frenchman, whom I knew to be of the most dissolute character, and he had been ordained by the late French Bishop of Bagdad, Monsignor Pierre Coupery; it must be admitted that there are sometimes pious and devout men among the Roman missionaries, but I never met with a more decided *papist*, in the worst sense of the word, than that French priest was. As the Pasha of Acre had given no answer to my petition to be allowed to proceed on our way to Jerusalem, I made a second attempt by Signor Katafago, the Austrian Consul General, who, however, declined making any application on our behalf. We learnt that the plague raged to such a degree at Jaffa and Gaza, that half the inhabitants had died. "Abroad the sword bereaveth, at home it is as death." At Tripoli also the plague was raging.

Moses Ben Abraham called again—he was more than ever disposed to enter into conversation about the Lord Jesus Christ. He said, "Would you wish me to refuse having my children circumcised, and my wife observing the law of purification? Would you like to see us eating pork, and to disbelieve that our temple shall be built again?" I replied, God forbid! But I wish that you should not only be circumcised in your flesh, but in your hearts, and that you and your wives should not only be purified with water, but likewise with the spirit

of God ; and I believe myself that the walls of Jerusalem shall be built again, and that those Christians who believe that Jerusalem shall merely be rebuilt in a spiritual sense, assert a thing which is absurd in the highest degree, and for which there is no warrant in Scripture ; and I believe that these Gentiles who give such inconsistent and absurd spiritual interpretations of prophesy, respecting the second coming of Christ, shew either their total blindness and ignorance of sound interpretation of Scripture, or else their hatred to the Jews, which makes them overlook their future privileges, and therefore they take all the blessings to themselves, and give all the curses to the Jews ! Great judgments will arise over the Gentile Christians on account of their perversion of the Word of God, but at the same time, dear Moses, I must exhort you before you pray that the Lord may do good unto Zion, to pray that the Lord should wash you whiter than snow, and that the Lord may create in you a clean heart, and that you may see the joy of his salvation ! You must first look towards that holy temple which was broken down, and in three days built up again ; you must look towards Jesus of Nazareth. I not only wish you to remain a Jew, but to be a complete and perfect Jew, and then, and then only, as a Jew believing in Christ, you will pray acceptably to God, “ Do good in thy good pleasure unto Zion, build thou up the walls of Jerusalem.” I am sure that there are Gentile Christians who will think my having advised poor Moses Ben Abraham to remain a Jew objectionable, for many of the Gentile Christians, yea the greater part, have changed places with the *Jews* ; for as the Jews of old who were converted to the faith in Jesus were of opinion that it was needful to circumcise the Gentiles, and to command them to keep the law of Moses, in the same way the Gentiles now tempt God in a more criminal manner than the

Jews of old did, by trying to put a yoke upon the believing Jew, not the yoke of Moses' law, but the yoke of their half evangelical, half platonic spiritualising commentaries. Alas, alas, the Church of Christ has almost become a set of Budhists!

I lately met a lady in a rail carriage, on my way from London to Birmingham; she was near related to one of the chief leaders of a popular Missionary Society. I told her that a Rabbi had been baptised at the Jews' Chapel at Bethnal Green, in his Jewish dress and long beard. She replied, "Why did he not put on an English dress, and cut off his beard, to give a good example. I asked her whether she thought putting on an English dress was a clear proof of an orthodox faith.\* However, I have swerved long enough from my narrative, which I will take up again in my next letter. In the mean while I remain, &c. &c.

#### LETTER IV.

TO THE SAME.

*Linthwaite, 19th February.*

DEAR SIR,

On the 11th of June a Jew from Lemberg, Naphtali by name, who resided at Safet, called on me. I conversed with him two hours about our Saviour. He translated Zechariah xii. 10, in the following perverted manner:—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they (the Gentiles) shall look upon me (Jews) whom they have pierced (*i.e.* per-

\* Even the *Record* is not ashamed to cite the authority of *ladies* against the writings of Pusey, Newman, and Hook, which they have never read.

secuted), and mourn." I silenced him completely by merely shewing him that in the same chapter a distinct division is made between the prophesy respecting the Jews and that of the Gentiles.

The people around Mount Lebanon and in the mountains are much better conditioned than those of Egypt, cleaner and better clothed. There were not, at least in 1828, any such wretched houses near Beyrout as in the would-be civilised Egypt, where the huts of the Fellahs (Egyptian peasants) are of mud, not high enough to stand upright in, and the doors not higher than that of a pig-stye or dog-kennel. The subjects of that rebel tyrant Vice Roy are almost naked: it is not uncommon to see a boy ten or twelve years old entirely naked, and sometimes girls; the women, also, have only a lough piece of rag that hangs over them, and they are obliged, whatever part is uncovered, to cover their face if they see a man. In Beyrout the people are cleaner and better clothed, and outside the gates are many pretty houses, and gardens of mulberry trees, which, however, are not picturesque, and they are cut quite low, in order to produce young shoots and leaves for the silk worms.

We were much amused at the women of Mount Lebanon, who wear the tantour or horn on the head; it is about a foot and a half long, and made large like a cow's horn at the end, fastened to the head, and taper of nearly to a point; they wear the veil thrown over it.

Assaad Jacoub El Kiayat, who is now in England, came and asked leave to occupy an empty room in the house we lived in, as the Pasha had sent to demand money from the inhabitants of this town; we gave him leave to do so.

Abd Allah Pasha, of Acre, at that time, (since deposed by the Pasha of Egypt,) though he has proved himself a brave man, was a capricious and foolish tyrant: he is

the murderer of his best friends. *Haym, the Jew*, by whose influence he was created Pasha, was strangled by his order, and cast into the sea, in the year 1819. The death of Haym was a great blow to the Jews, for he was a man of such wealth and influence that many actually suspected him to be the Shiloh! Abd Allah also insulted the French and British Consuls, and withstood the siege of three Pashas sent against him by order of the Sultan. Whilst we were at Beyrout he ordered it to be proclaimed that dollars would pass no more: the reason of this was, that he had some merchandise to dispose of, so he depreciated the currency for a few days. When the sale was over every thing went on as before.

We were disappointed in not receiving a passport from the Pasha, through the intervention of Daniel de Picciotto, British Consul at Aleppo, who had recommended us to His Highness, though in vain. But it was remarkable that a Jew should endeavour to assist us in getting to Jerusalem. A Firman arrived from Constantinople, exhorting the Turks to pray for the success of Sultan Mahmood against the Melkee, *i.e.* Greeks, and the Moscovee, *i.e.* Russians: from that a Sheikh, naked, all but a girdle round his loins, went about, followed by a troop of boys, exclaiming continually, "Allah Yoonsar Sooltan oo Askar Islam!" *i.e.* Lord, give victory to the Sultan, and to the soldiers of Islam!"

The following prayer is also heard from the minarets of the Mosques at the usual hour of prayer.

"Oh Lord of power and of might, assist, help, and make victorious the King of Islam, over the enemies of the true faith, at all times! Oh victorious, mighty Lord! assist and help the Mussulmans, and make our Sultan victorious, and open to him new countries! Oh Lord! make to perish the Greeks, and destroy their troops, and

make their sons and their daughters a prey and a prize to the Mussulmans! Oh Lord! help our mighty King, Sultan Mahmood! Amen!"

People were dying every day of the plague.

Naphtali, the Jew, called on us, and told me the following story. Rabbi Joseph Ben Nahman, once observed to a Pasha, that no Jew will ever become a Muhammedan, or Christian, if his parents were both Jewish. A short time after, Rabbi Nahman's own son turned Turk. The Pasha sent for him that he must now see that his assertion was erroneous, upon which the Rabbi desired three days for reflection. He then returned home and forced his wife to confess that when she went one day to the bath, a Turk had abused her, and that she bit off one of his fingers. The Turk was searched for by the Pasha, and found to be without a finger, and he acknowledged the deed.

There arrived news among the Muhammedans that the heads of eighty thousand Russians had been brought to Constantinople!

On the 17th of June, a good many Jews came, on which account we had family prayer in Hebrew.

On the 18th, Naphtali called again. He spoke to me of the love he bore to Palestine; and, in order to give me an idea of the excellency of the Land of Israel, he cited, "A land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year, even unto the end of the year."

Naphtali's views of the state of Jerusalem and the world at the coming of the Messiah are these.

1st. Jerusalem shall reach to the gate of Damascus.

2ndly. The rest of the world shall be empty and void.

3rdly. One shall neither sow nor plant in Palestine, but the bread shall be ready baked without preparation.

4thly. A fiery temple shall be at Jerusalem, for it is said in Exodus xv. 17, "In the sanctuary which thy

hands have established." Surrounded by a fiery wall, Zechariah ii, 5. "For I, saith the Lord, will be unto her like a wall of fire round about, and will be the glory in the midst of her."

He informed me that the Jews from Poland had written to their brethren at Jerusalem, exhorting them to pray for their poor brethren in Russia, for the Emperor, in his wrath, had issued one hundred and thirty-eight decrees against them. The chief were:

1st. Forbidding them to wear beards, unless they pay an annual tribute of three rubles, for permission.

2nd. Forbidding them to circumcise their children.

3rd. Allowing every Russian officer to take possession of a Jewish woman, whether married or not.

I assured him that I was persuaded that the last could not be true; but with regard to the wearing of beards I was not sure; yet, if it were so, they only experienced the same as the rest of the Russians, who were forbidden by Peter the Great to wear beards.

A Tatar arrived at Acre from Constantinople with a firman to confirm the Pasha of Acre in his office for one year longer. Salutes were fired at Acre, and at Beyrout also, and drums beat and a great noise was made.

We heard that the combined fleet of Russia, England, and France, had approached the Dardanelles. An Austrian Captain, Mattei by name, arrived from the Barbary coast with fifty Jewish families as passengers. I went on board in the morning to see them—it was an affecting sight to see so many Jews, old and young, with their *tefileen*, i. e. phylacteries, wound round their heads and arms, performing their prayer, with their face turned toward Jerusalem, to which city they were going, firmly believing that the time of their redemption draweth nigh.

I addressed them in Hebrew, at which they were exceedingly rejoiced, and exclaimed, "He is a Bar Israel," i. e. a Son of Israel. I replied, "Yes, I am a Son of Israel. I travel about to preach that Jesus of Nazareth is the Messiah. I am Joseph Wolff."

*Jew.*—"We know you. We are going to Jerusalem, to wait there for the geoolah," i. e. redemption.

I then said to them, "Jesus of Nazareth, who in the days of his humiliation was made in all things like unto his brethren, will come again clothed in a vesture dipped in the blood of his enemies, accompanied by the armies of heaven. And then He shall make our nation one in the land, upon the mountains of Israel. One King, even Jesus of Nazareth, the son of David, shall be King to them all. From Jerusalem, and from the King, the knowledge of God shall go forth over all lands. But, my dear brethren, you must believe in Jesus of Nazareth, the crucified Saviour."

Having heard that Signor Katafago, the Austrian Consul, had been put in prison by order of the Pasha of Acre, we determined to go to a safer place.

We left Beyrout for Cyprus on the 22nd of June. It was very hot and close, and the Captain very kindly made us a tent on deck to sleep in. Our dear babe, Harriet, that time bore the voyage exceedingly well. We had a very slow passage; and we were three days in sight of Cyprus before we could reach Larnica. We arrived there on the 26th of June. Poor Lady Georgiana suffered more in this voyage than any other, as she could not sleep below on account of the dreadful heat and the bad smell of the cabin. The deck was too small to admit of a tent, but we had a piece of canvass fastened up not higher than a dog kennel, and crept under it, and slept on a small mattress. Our little girl, who is now in heaven, slept below with the maid. I confess the more I advance in the description of the period when



my poor girl died, the less I feel courage to proceed; I never thought that the recollection would overpower me so much. It was a distressing time.

Signor Baldo Mattei was kind enough to permit us to perform quarantine in his house, built close to the sea side, but it was still unfinished, and without doors and windows, so that the great draught increased very much a violent sore throat that Lady Georgiana had caught on board the ship. Our darling child was quite well, always good humoured, and the amusement of every one. I may seem rather too circumstantial, but I think it may be useful to shew the great difficulty of travelling with a family.

On the 30th of June we removed into Larnica, where we obtained a good house for three dollars a month; every thing in Cyprus is very cheap. The mother of Demetrius, the boy that I had sent to England six years before, came to see us, and expressed her gratitude in every way in her power; she sent us biscuits, wine, white bread, &c. Her younger son Paulos, came to see me in quarantine, and, carelessly touching me, was obliged to remain with us.

A good many Greek ladies came to see Lady Georgiana; certainly they were the most ignorant of all the eastern women, and without any education; they sit sprawling in the most indecorous manner, and staring at every thing and every body without speaking; however, there were a few exceptions.

7th of July, I went to Nicosia, the chief seat of Government, to visit the Governor Ali Ruhee Effendi; and Hursheed Aga, prime minister and the Governor's chief interpreter, came to meet me.

Hursheed Aga had been a Greek Christian, but was forced at the time of the Revolution, to say the Muhammedan creed, and become thereby a Muhammedan, but he continued very kind towards Christians, and expressed

to me a desire to leave Cyprus, and die among Christians. Apartments had been prepared for me at the Archbishop's house, and the Archbishop himself assembled all his clergy, and waited to receive me. Lady Georgiana had been expected, but owing to the difficulty of travelling with the child on mules, she remained at Larnica.

I presented the Governor with an Arabic Bible and Turkish Testament, and gave one also to a Turkish Sheikh, who spoke Persian and Arabic. I also distributed tracts, and the Bishop resolved to give a house for a school, in which a schoolmaster from England was to teach English and Latin, and a certain Themistocles, from Larnica, the Greek Classics. I confess I was not pleased with the selection of the latter, on account of his revolutionary principles.

The name of the Archbishop was Panaritos, a very abstemious and good natured gentleman ; he drinks neither wine nor any kind of strong drink ; he was the third Archbishop since that one who was decapitated in 1822. His immediate predecessor had been exiled

I then called on the Governor ; he told me that he was confident that no war could break out between the two Powers, *i. e.* Turkey and England. He asked me to give him a particular account of the battle of Navarino, which I did as far as I was able. I also conversed with him about the Yeseedee, Coords, and Syrians. He expressed his satisfaction at finding that the information that I gave him agreed with his own knowledge of Mesopotamia, as he had been in that country. He told me that he had some prospect of being sent as ambassador to England : after this he took down Lady Georgiana's name and mine, in writing, and promised to write to the Reis Effendi and Grand Vizier, for a firman for us, but he failed in his application.

Before I left Cyprus the Convention of the Archbishop and Bishops of Cyprus delivered to me the following letter in modern Greek.

“Most noble and most respected Signor Joseph Wolff,—For a long time informed by fame of thy knowledge, thy fame, and thy virtues, we have admired thee, and, above all, on account of the travels thou hast generously undertaken for the purpose of propagating religion among the human race; but by condescending to make us personally know thee, we have perceived with certainty how much our admiration has been inferior to thy merits, and how much more we ought to admire thee, since we have known better, what a great friend of science and of the Greeks thou art, and how great are thy exertions in the great and good work of the refinement and civilization of mankind. Trusting in this thy great love for science, and especially in thy sentiments, we appear before thee with the present humble petition, and present to thee, on the part of all our countrymen, the due respect they feel towards thy venerable person, and pray thee warmly that thou establish in our island a Gymnasium of Greek Literature.

“Thou hast, oh best Wolff, all the means required, as we perceive by the schools established in different cities. Thou hast likewise a voluntary assistant in that most honourable friend of the muses, thy most noble and respectable wife.

“Alas, how does it break one's heart to see the sons of this unhappy country remaining deprived (for want of instructors) of education and doctrine. But it is not unknown to thee that great enterprises, for general utility, require great expense in order to be brought into execution, and that this surpasses our strength it is superfluous to say to a man from whose penetrating eye the nature of our situation cannot be hid. Blessed be

the name of the Most High God, that from the height of his glory, he turned his eye towards our misery, and sent us a man capable of curing our greatest infirmity.

"Incomparable will be, esteemed Wolff, the advantages which shall result from such an establishment for general use, nor must thou in the least doubt that for this thy great and pious work, the whole island of Cyprus shall honour thee, by erecting monuments for eternal commemoration of thy name, and the instructed youth shall boast themselves of thee, and the whole of Europe shall boast itself of its great man, and they shall shew their gratitude towards thee by lifting up their supplicating hands to heaven for thy health and happiness, and for that of thy most worthy consort, and shall lift up their voices to the glory of thy beneficence. Beside this, the joy that thy very good heart shall experience, by seeing thy exertions adorned with science and virtue, cannot be described.

"We propose, as Professor of the Greek language and sciences, thy good friend Themistocles, whose knowledge and ardent zeal for the civilization of his native country is generally acknowledged. But another Professor, for other languages, is necessary. We are in possession already of a building suitable for a college, in a most beautiful situation. This we offer gratuitously, and dedicate it to the Muses, in order that thy name may be blessed by future generations.

"Best Wolff! the Lord prosper thee to the glory of thy nation, and the utility of ours. We remain, as we sign ourselves, your sincere friends. (Here follow the signatures.)

"PANARITOS, Archbishop of Cyprus.

"KARITOS, Metropolitane of Paphos.

"LEONTIUS, Metropolitane of Citi.

"KARALAMBUS, Metropolitane of Cirene.

"*Dated Nicosia, July 10th, 1828.*"

When I returned to Larnica I learnt that Raphael de Picciotto had arrived there: he was grandson to the venerable old Raphael de Picciotto, late Austrian Consul General at Aleppo, who had afterwards retired and ended his days at Tiberias in the land of his forefathers. This young man, Raphael de Picciotto, the younger, was Consul General to His Majesty the King of the two Sicilies; he arrived at Larnica, dressed in a Consular uniform, and three cornered hat, but the next day he called on me and begged me to lend him 150 dollars, which he owes us to this day.

As Lady Georgiana was not well, and the heat of Larnica insupportable, the Bishop of Larnica kindly offered us the use of his apartments in his Convent of Santa Barbara, as the air was better there. Accordingly we set out on the 16th for that place; Lady Georgiana rode on a mule, after the fashion of the country, and so did I; the rest all rode donkies; our beloved baby was carried by the Arab maid servant on a cushion. We slept at a village, where, being much detained, we did not arrive till twelve o'clock. Our dear little Harriet being quite good all the time, and the road being very rough, I myself carried the dear little girl in my arms for near two hours. Sweet little angel, little did we think that we should lose her so soon; but she is gone to the friend of children. Sweet little angel!

When we arrived she began to play and laugh; she was actually the life of our party. We were kindly received the next morning by the Bishop's brother, Barnardo, the Archimandrite, and the Bishop's deacon, Parthenios. They first poured rose water on our hands, then gave us some sweetmeats, then water, then coffee, bread, cheese, honey, and plums

The friars of this convent are lay brothers and carry on agriculture. They grind their corn after the ancient fashion, which reminds one of the text, "Two women

shall be grinding at a mill, one shall be taken, the other left," a striking image for those who see them, for they sit opposite to each other with the mill between their knees, their legs being doubled under them, according to the Eastern fashion, so that their knees meet, and a hand of each is on the handle. The mill is composed of two flat circular stones, about a foot and a half in diameter; in the centre of the nether one a piece of wood is fixed, which passes through a hole in the upper one, and round which it turns by means of an upright handle, fixed about three or four inches from the edge; the grain is poured by the hand into the hole round the central pivot, and the flour works out from between the stones on a cloth spread below.

The people gave me the title of Signor Milordo, and called Lady Georgiana La Signora Contessa, though we neither of us had ever assumed these titles. The country here would be very pretty but that there is no verdure, except from shrubs and the vines, which are kept quite low; all between is sand, and dry and slippery to walk on. It would have made a curious picture, Lady Georgiana in an English dress coming down the mountains, sustained on either side by a Greek Priest, in his long robes, black cap, and long beard. All the Friars were delighted with our dear little girl.

Having been taken ill with the Cyprus fever, I wrote to Hursheed Aga, the Governor General's prime minister, requesting him to give us a letter to a certain Signora Hava, who had a large country house two hours from Larnica, and with many spare rooms in it, to ask her to allow us to come and stay in her house; we had an answer, containing an order from the Governor General to the Governor of Larnica, to 'command Signora Hava to receive us.

On the 8th of August, 1828, we set out for Signora Hava's residence, we rode on mules, *i. e.* Lady Georgiana and myself, the rest on donkies, except the Archimandrite. Our dear little baby was singing all the way. Our road lay for about two hours among the mountains, and it was very craggy, and we went up and down places that would have appalled the boldest fox-hunter; I believe horses are not good for such journies, but mules and donkies are very safe.

In the vallies there was generally a small stream of water, and its course was marked by a profusion of broad leaved myrtle, and pink oleander in full flower, and the ground in spots was covered with wild thyme and various fragrant herbs. Henna, with its sweet white flower, is cultivated in the country, for the women have the custom of staining their nails and the palms of their hands with it; they act at least as sensibly as the ladies in this country who rouge themselves in order to attract admiration.

After we had been here a few days, Stephanos Carapiet, arrived from Beyrout, and asked me to give him money to go to Malta, to join the American Missionaries there, by whom he said he had been converted; he was a Greek Priest. As he complained of fever he asked for some Sal d'Inghilterra, *i. e.* Epsom Salts, which we gave him, but after he had staid a few days he got extremely drunk, so we sent him away.

The American Missionaries, Messieurs Goodell and Bird, have succeeded in converting two of the Armenian Bishops from the established Armenian symbols and ancient liturgy to the vague and uncertain creed of the Congregationalists of America; from their attachment to their Patriarch of Ech Miazin, who derives his succession from the Bishops of Antioch, to the half neological writings of Professor Moses Stewart, of Andover; therefore the Armenian church has just reasons to be displeased with the Protestant Missionaries in the East.

Both of those Bishops married immediately after their conversion, and in order to quiet the troubled consciences of their wives, they frequently expound to them 1 Tim. iii. 2.

In walking on the terraces of the houses of this country one is struck with seeing them formed of earth mixed with water and chopped hay or straw, to keep the mixture from crumbling to pieces. The rafters are first covered thickly with rushes, and then this compost is laid on, and it is renewed every year; and while it is fresh the grass grows on it, which reminds one of the words in Psalm cxxix. 6, "Let them be as the grass on the housetops which withereth afore it groweth up."

On the 5th of August, we made arrangements for setting out on our journey to Damietta. But here I must hasten on, for the visitation of the Lord was very heavy on us at that time, and it would be too painful to me, to give a full description of it. Our dear little baby, our sweet Harriet, was taken ill of the Cyprus fever, and died at Limassol on the 28th of August.

I read the funeral service over my own child, and on my return to the house was seized with so violent an attack of fever that all around considered me in imminent danger. However, a blister and other remedies were applied, and I got gradually better.

Tuesday, 2nd of September, 1828, we sailed for Damietta. We arrived near the Road of Damietta on Sunday the 6th. The junction of the waters of the sea and the Nile is very remarkable. A straight line might be drawn along the edge of the Nile water, which is of a thick sandy colour, and the sea beautifully blue and clear. The captain went on shore with an odious Turk, who took one of his servants with him.

Michael Trad, a Christian from Mount Lebanon, who accompanied us, had gone on shore with the captain. We were left about four miles from the shore, and in a very



strong current, and nobody to command the ship but the captain's son, who was a mere boy. At last a germa, a large Arab boat, came out to take us on shore, but it was with great difficulty it could come along side, as the current carried it wide of us.

Even to the carrying of a burden, or the pulling of a rope, the Mussulmen call on God in a manner that is very striking, for in towing a boat one sings out, and all the others respond, "Allah Yerhamna! Allah Yerhamna." God have pity on us; God have pity on us.

At last, after several trials, the ship's boat carried out a rope to the germa, and she was brought alongside, and we took all our beds and clothes, ourselves, the two maid servants, the Greek man and boy, and another person, a sort of merchant, who had come in the ship. The entrance of the Nile, or Bogase, as it is called, and going up the river, are delightful, especially to those who have been accustomed to the burnt dry white soil of Cyprus. It is as green as possible on each side, and many bulrushes grow near the banks. The shores are all sown with rice, which is of the most vivid green.

We stopped at Lisbe, a small village, before we arrived at Damietta, as the Custom House is there, and we went into the house of the Consul of Tuscany, and Lady Georgiana went up, for the first time, into the Harem, or women's apartment. She described them as very good natured, but, as all the rest of the women of this country, ignorant in the extreme; nothing whatever is taught them, save such things as should not be taught to Christian women, such as adorning themselves with gold, braiding their hair, and putting kehel round the inside of the eyelids, in order to give them an additional lustre.

The approach to Damietta is very pretty indeed, but the houses are in general very bad in the inside. The English Consul, who was absent at that time, when he returned, lent us his very pretty garden-house, at a

little distance from the town, to which we removed immediately, from a very bad lodging that had been provided for us. I went immediately to the Jews, and fifteen or twenty at a time came to converse with me.

The following conversation took place between me and a learned Rabbi, from Safet.

*Rabbi.*—"Why did not the Jews, who were the brethren of Jesus according to the flesh, bow down before him, as the Gentiles did? Did not this show an evident disbelief in His message in a quarter where it would not have been expected, and amongst those who must have known His character better than the Gentiles did?"

*Myself.*—"Why did not Joseph's brethren bow down before him, before the Egyptians did? Why was Moses rejected in the beginning by his brethren, saying, 'Who made thee a ruler and judge over us?'"

*Jew.*—"Well answered! Did Jesus perform wonders and signs?"

*Myself.*—"Read only the observations of Nicodemus, who came to Christ by night, 'Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him.' And the raising of Lazarus, and of the widow's son at Nain, were miracles."

Lord Brougham, in his excellent work on Natural Theology, is undoubtedly wrong if he asserts that miracles are no proof of the truth of a doctrine. If a creature is able to perform the same deeds as his creator, does not this shew at once that his mind must be congenial and in harmony with the mind of God? "If I do not the works of my Father, believe me not! But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in him." John x., 37, 38. The miracles of Jesus were evidences to Nicodemus that he must be a teacher come from

God. And Christ shewed the unreasonableness of those Jews who ascribed his power to the influence of Beelzebub, and those who disbelieve in christianity after an examination of the miracles, certainly will disbelieve it also after an examination of the analogy of natural and revealed religion. I am convinced, that no one by merely classical, without scriptural knowledge, could come to the conclusion in natural theology ; i. e. that it is necessary to believe in Christianity.

Rabbi Abraham Ben Moses confessed to me that he was praying like Daniel of old and confessing his sins, in order that the Lord may reveal to him the truth whether Jesus be the Messiah whom he is to expect.

We sang together the hymns which the Jews of Jerusalem are accustomed to sing :—

“ The Almighty shall build the city of Zion,  
And give her to thee ;  
Then shall he raise from the dust the needy,  
And from the dunghill the poor.”

Several of the Jews in Damietta sent back the Bibles I had given them, fearing that I had bewitched them, so that by reading them they should be forced by the enchantment to embrace Christianity.

Yours, affectionately.

JOSEPH WOLFF.

## LETTER V.

*Linthwaite, 23d Feb., 1839.*

DEAR SIR THOMAS,

I now send you a copy of the letter I received when at Damietta, from the Rector of the Collegio Urbano della Propaganda Fede at Rome. This letter was sent in the year 1824, from Rome to Mount Lebanon, when

it came into the hands of the American Missionaries, Messrs Goodell and Bird, who forwarded it to me at Damietta, in the year 1828. The letter is written of course in Italian.

“ *Rome, December 17th, 1824.*

“ MY DEAREST MR. WOLFF,

“ I have not forgotten you ; I retain unalterably the liveliest recollection of you, coupled with the tenderest affection. You may conceive, then, with what anxiety I have always expected to hear tidings of you. Sustained by the kind sentiments expressed in your last letter, I said to myself, ‘ Perhaps he may have returned again to the *Ligorians*,’ and, realising that idea to my imagination, I thanked the Supreme Author of all mercies. After some time I heard that you were in England, and congratulated myself with the reflection, ‘ Lo, there he is, the bravest champion of the Catholic religion.’ At length, however, it was notified to me that you were sojourning in the Levant : but alas ! how distressing, how agonising was the intelligence ! Shall I tell you why ? Why should I not ? Love ought to have no concealments. I will therefore speak plainly. It was reported to me that you were in Mount Lebanon, in company with some emissaries of a society called *the Bible Society*, which is proscribed by the constitutions of the apostolic see. The affection which constrains me to disclose, with all sincerity, what I have heard about you, has hitherto induced me to defend you ; and I have said, ‘ No, it is impossible that Wolff should so speedily have forgotten the maxims which he learned at Rome, in the Romish college, and in the Propaganda. He may have accidentally fallen into company with some ill-disposed persons, but not with the view of furthering their *detestable operations*.’ Is this reasoning of mine merely a

deception, arising from the love I bear you, or is it a reality. The problem can be solved only by yourself; give me therefore a categorical answer. Although you may have deceived me, and it be true that you are engaged to the *accursed* society alluded to, do not spare my anguish; acknowledge the fact with your native simplicity, but tell me at the same time that you have repented of it. I shall study to discover the appropriate remedy; I shall exert myself to the uttermost.

"Pardon me, I entreat you; I speak to you with the confidence of a friend and father. I speak to you for the love I bear you; you must not, therefore, consider yourself offended with me. I cease not to recommend you in my prayers to God, and to solicit the intercession of others on your behalf. Love me as I love you; and be ready to act towards me as I am to use my utmost efforts for you. I embrace you tenderly, and remain your most affectionate friend,

(Signed)

"RAIMONDO SERDOMENICI,

"Rector of the Collegio Urbano."

"To the Rev. Joseph Wolff,

*Mount Lebanon.*"

To this letter I sent an answer, stating the reasons why I did not consider my separation from the Church of Rome a step to be repented of.

During my stay in Damietta my health grew worse and worse. I wrote at that time to you that in all probability the Lord would soon call me away from this earth; and that I thanked the Lord that my belief in the personal reign of Jesus Christ afforded me great matter of consolation even in the hour of sickness; for I remembered the glorious promise, that at that time, when the Lord

shall come again in glory, with ten thousands of his Saints, then, and not till that time, the redemption of our body shall take place (Romans viii. 23); for only then, at the last trump, for the trumpet shall sound, this corruptible shall put on incorruption, and this mortal shall put on immortality.

This does not happen at our death, for by death we are *unclothed*, not clothed; we *put off*, we do not *put on*; and therefore the Church justly teaches the priest to pray, after "dust" has been committed "to dust, and ashes to ashes," "We give Thee hearty thanks for that it has pleased Thee to deliver this our brother out of the miseries of this sinful world; *beseeking* Thee that it may please Thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to *hasten thy kingdom*, that we, with all those that are departed *in the true faith of thy holy name*, may have our perfect consummation and bliss, both IN BODY and soul, in *Thy eternal* and everlasting glory." This bliss in *body* and *soul*, Paul teaches us, shall take place when the *last trump shall sound*. We find, in sacred writ, only seven trumpets; therefore the seventh trumpet is the last. When this shall sound, this corruptible shall put on *incorruption* this shall be done by the *raising of the dead*.—(1 Cor. xv. 51, 53.) That Paul means by the *dead those that are Christ's*, he states in the same chapter, 23rd verse, "Those that are Christ's shall be raised at His coming." And by Revelations xi. 15, we find that, at the sounding of the seventh angel, the voice shall be heard in heaven, saying, "*The kingdoms of this world are become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.*" Thus we see that the resurrection of the body shall take place only at the resurrection of those that are Christ's, and that resurrection shall take place at Christ's coming, and all these events shall take place at the sounding of

the last trump, which shall be sounded by the seventh angel, and at that time the kingdoms of this world shall become the kingdoms of Christ.

Yours affectionately, &c. &c.

## LETTER VI.

*Linthwaite, 6th February, 1839.*

MY DEAR SIR THOMAS,

On the 29th September, 1829, the Governor of Damietta, and the Sheikh Effendi, or Chief Mufti of the Muhammedans, came to our house, and for the first time in their lives saw an English Lady, for Lady Georgiana was present, and shewed to the Turks Wedgewood's copying machine, which is used without ink, and makes three copies at once, at which they were much astonished. They both wrote something in Arabic, which we have preserved.'

The Governor was attended by seven Mamelukes or slaves, all Circassians, very handsome young men, and one black slave from Dongola.

The black slaves from Dongola, both men and women, are a stout and tall race, and have not the ugly peculiarity of feature of the negro.

How the prophesy of Noah has been verified in these people "Cursed be Canaan; a servant of servants shall he be unto his brethren." The blacks are the descendants of Ham: they are slaves; but the 27th verse of the ninth chapter of Genesis, has never been commented upon, "*God shall enlarge Japheth, and he shall dwell in the tents of Shem.*" The Tartars and Turks are the descendants of Japheth, they have been enlarged and are

in possession of the dominions of the Jews and Arabs, who are the descendants of Shem, and the children of Canaan are in actual slavery to the Turks." The Sheikh Effendi began to attack me on the divinity of Jesus Christ, but he talked so loud, and Mr. Surrur, the English Consul, took upon himself to answer in the same key, that for a long time I could not be heard, but when at last I got a hearing I silenced him completely.

All the servants crowded round to listen. The Governor requested that Lady Georgiana should read a little, first in English, and then in French, as he never had heard a woman read, and afterwards he begged her to read a little Arabic, which she did.

The Governor at first refused wine when it was offered to him, saying he did not like sweet wine, but afterwards said he would have a little, and he drank off nearly a tumbler full at once. When the sweetmeats were handed round, he ate the contents of all the spoons on the salver, as it is the custom to fill them and lay them round in order that each may take a spoonful.

After sitting here two hours they departed.

The Sheikh Effendi and the Governor both desired Arabic Bibles, which we gave to them.

On the 1st of October, according to promise, we went into the town to Signor Michaele Surrur to go with him to the Sheikh Effendi to dinner. He lived on an island in the Nile, about a quarter of an hour's row from Damietta, up the river, or, as the Arabs call it, the Sea of the Nile (Bahar el Neel). By the way, I have to observe that the word Nile seems to be the same word as the Hebrew Nahl (נַחַל), in Isaiah xxvii. 12, and which is translated *streams of Egypt*.

The Sheikh's family live in two houses, one for the women and one for the men. Lady Georgiana was conducted to the women's apartments, called Harem, and was received very kindly by the Sheikh's wife and



daughters, who were both married, but neither lived with her husband, for reasons unknown to us. They never had seen a woman dressed in the European manner before, and wished to see all her clothes, even to her stays, which, however, she declined shewing.

The questions that are asked both by men and women in the East, and also in the South of Europe, would make one's hair stand on end in England; but it is done with so much simplicity here, and is such a matter of course, that it is impossible to make them understand that it is disagreeable.

Lady Georgiana in the Harem, as well as myself with the men, dined on a low table, or rather a large iron waiter, placed on an earthenware stool. There were several plates of pillaf, and various dishes after the Arab fashion, such as vegetable marrows scooped out, and filled with minced meat and rice, meat stewed with vegetables, &c. &c.

As the ladies, as well as all people, eat with their fingers, Lady Georgiana had provided herself with a knife, fork, and spoon, much to the amusement of the ladies; they gave her a cushion to sit on, as they knew she was not accustomed to sit on the ground as they do, with their legs doubled under them like a tailor. After dinner, Lady Georgiana told me they began to make what they call fantasia, which word I suppose is taken from the Italian, and brought forth their instruments of music, which consisted of a tambourine, of the most ordinary description, several drums, made in the shape of long-necked open-mouthed bottles; they are made of clay, either baked or hardened in the sun; the bottom is left open, and over it is stretched a skin of some description, on which they strike with the fingers of their right hand, in the same manner as the Neapolitans do the tambourine, and they vary the sound by striking the edge near the skin with the palm of the left hand, the

instrument being laid on the lap with the neck under the left arm. This instrument is called *Tambailee*, and seems to be the same that is in the Hebrew (גביל) in Psalm 150, and is translated in the English version, *Psaltery*. This music was accompanied by a curious kind of singing or chanting, which resembled the chanting of the Greeks in their churches, and the Jews while reading the scriptures and singing their sacred songs. The ladies requested Lady Georgiana to sing in the English fashion; she said she never sang any thing but songs of the Church, but if they liked it she would sing one. They replied that they they should like it very much. She then sang, "Jesus, Saviour of my soul!" explaining to them that it was addressed to Yesooah Messea, i. e., Jesus Christ; and afterwards she sang at their request another. She then was singing the songs of Zion in a strange land.

When she had done they resumed their singing, and made their female slaves dance, which they did not appear to wish to do, especially a black slave girl who had listened attentively to the singing of the hymns. The dancing, as my wife described to me, was the most extraordinary and most unpleasant thing which can be imagined, from the excessive straining of the muscles of the whole body; and afterwards we were told that it had an immodest signification.

Senseless gaiety and extreme folly have the same effect on me and my wife, namely, that of depressing our spirits. Whilst I was in the other house with the Sheikh and his party, the Sheikh was called for by the ladies; he returned and told me that the ladies had been much alarmed, for in the midst of their fantasia the English Lady had begun to weep, and, on being asked the cause, she had said that she was much grieved because they were Muhammedans, and did not love the Lord Jesus Christ, the Son of God, and that therefore they would

not go to heaven. The women all crowded round her to hear what she said, and one old lady who had dined with them laughed, but the Sheikh's eldest daughter reproved her. Many of them seemed struck, and the poor black girl, who had been a Christian, wept, saying, they should go to heaven as they did love Jesus. Our poor Arab Christian servant, who had gone to attend on my wife, said she was not afraid, but ashamed, when she heard her say such things to Muhammedans.

That same poor girl told us one day, with great seriousness, the following story. "There was once a woman who did not believe in the blessed Virgin Mary, and being in her confinement, some one desired her to call on the blessed Virgin for help; she replied, 'I will not call on that pig.' Immediately, instead of a child, she produced a pig, and was changed herself into the same kind of animal!"

But to return to our dinner party. I dined with the Sheikh, the Consul, and others. We conversed on the coming of the Lord. The Sheikh told me that there is a tradition among the Muhammedans that the Sultan will be expelled from Constantinople and reside at Iconium.

We had but little music during dinner, and that little was on-account of the British Consul, for it must be said to the praise of the Muhammedan clergy, that the higher the dignity the less pomp is displayed, and the houses of Sheiks and Muftis are generally filled with poor people, and celebrated Dervishes and Fakeers, coming from distant countries.

The house of the Consul, in which we were staying, is situated in the midst of rice grounds, and numbers of date trees are growing among the rice. As the rice ripens it changes its colour from a beautiful green to white, which illustrates John iv. 35, "Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

The before mentioned Jewish Rabbi confessed his belief in Christ, but told me he did not feel strong enough to confess it openly, and be baptised as yet, as he was fearful of falling into the sin of Peter, and denying his Lord.

Whatever one sees in these countries illustrates scripture. The poor people in Egypt pick up any kind of animal dirt they can find, and make it into flat cakes about the size of a drum, and dry it in the sun, and it is the only fuel they have, thus, Ezekiel, iv. 12, "And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man."

In Exodus xvi. 31, it is said respecting manna, "and the taste of it was like wafers made with honey." At this present, thin wafer cakes, baked with honey, are sold in the bazaar, and they are very good.

Antonio Fabri, the Cancelliere of the British Consul, came frequently to see us, and told us that he was convinced of the truth of the Protestant religion, but we found out that he said this in order to induce us to give our consent to his marrying our English maid-servant.

The English Consul, Signor Surrur, told us that he had been an Inglese in his sentiments for these ten years (he meant a Protestant), but he never should profess himself so, as, being British Consul, it might be thought that he did it as a compliment to the British nation. He will never die a martyr for any religion I should think.

Signor Surrur, the Consul, talked one day of sending a sword as a present to the King of England, the blade of which alone cost 250 dollars, but observed, that it was now only mounted in silver, but that he would get it mounted in gold: but all this was said only to inform us that he had such a blade, as afterwards he never mentioned the subject, though he had proposed that it should be sent through our medium to England.

It is a humiliating fact that the Muhammedans speak of religion with far more solemnity than the Eastern Christians do, who frequently speak of texts in scripture in a trifling and joking manner; the same may be said of some classes of religionists in England.

Yours affectionately,

JOSEPH WOLFF.

### LETTER VIII.

*Linthwaite, 7th Feb. 1839.*

DEAR SIR THOMAS,

On the 11th of October, 1828, we left Damietta in a large boat, a *tahabea*, as it is called: it is a larger boat than is generally used by travellers going on the Nile, and therefore safer, as the smaller boats, or canjees, often upset. The forepart of the vessel was laden with tobacco, but we had two small cabins for ourselves, in which we had a table and sofa, and at night our mattresses were spread on the floor in one, and the women-servants slept in the other. The men-servants, and a German carpenter, who had formerly travelled with me in Syria, and whom I had met again at Damietta, and employed in selling bibles to the Copts and Muhammedans, slept outside under a sort of tent spread over part of the luggage. I had attacks of fever and dysentery.

On the 12th of October we stopped at a small village called Masoora, and the people crowded round the boat to beg; some girls totally without clothing of any kind! the effect of the government of a civilized tyrant. My

wife and our English maid gave some old shifts and aprons to these wretched children, but this attracted so many more that it was impossible to do anything for them. Jews also came alongside our boat, to whom I said, You are now in Egypt, where our ancestors were in captivity, and the Lord sent Moses, who brought them out with signs and wonders, and the Lord's promise will be fulfilled, that, "according to the days of thy coming out of the land of Egypt will I shew unto you marvellous things"; and "He will turn again and have compassion upon us," and then when the Lord Jesus shall come in glory, with ten thousand of his saints, and when he shall have brought you (according to the prophesy of Ezekiel xx. 34, 35,) out from the people, and gathered you out of the countries wherein you are scattered, with a mighty hand and stretched-out arm, and with fury poured out, and after he shall have brought you into the wilderness of the people, and will have pleaded with you face to face, as he pleaded with your fathers in the wilderness of the land of Egypt, then you shall look on Him whom you have pierced, and say unto Him those words recorded in Zechariah xiii, 6, "What are these wounds in thine hands?" Then shall he answer, "Those with which I was wounded in the house of my friends." My dear brethren, He who shall answer thus, is Jesus of Nazareth.

We afterwards went to the church where we sold some Bibles to the Copts.

The German carpenter who accompanied us was a very amusing fellow; he had been at Jerusalem, and I asked him if he had got from the Latin Convent there a certificate that he performed that pilgrimage which entitles the receiver to certain days of indulgence. He answered, "Oh yes, I have got that *bierzettel*." A *bierzettel* is an order that masters in Germany give their workmen, to get a glass of beer *gratis*.

He told me that one of his German fellow travellers to Jerusalem was there made a Roman Catholic in the following manner. The man was a Lutheran, but he wished to procure a bierzettel. The Priest told him unless he were a Romanist he could not have one, and asked him if he knew the Lord's prayer. He said, Yes

*Priest.*—"Can you say the creed?"

*Lutheran.*—"Yes."

*Priest.*—"Then you must confess a little, and *the shoe is made!*"

The prophesy of Isaiah is indeed fulfilled respecting Egypt, "The Egyptians will I give over to a cruel lord." (xix. 4). Muhamed Ali, and his son, Ibrahim Pasha, are the most cruel tyrants of all the Turkish Governors existing. Muhamed actually takes the clothing from women and children, and leaves them naked. He has established many manufactories, and when he owes the workmen money, instead of paying them he gives them an order to take away by force the things they want from the poor people who bring their produce to sell in the market.

The boatmen belonging to our boat had nothing to eat but a little bread and a few dates. We sometimes gave them a plate of dates, and a little bread, in addition to their own, and they appeared quite delighted.

When there is but little wind the boatmen take off the cloth they wear round their bodies, tie it round their heads, and dash into the water, like so many water-rats; and swim to shore, towing the boat with a rope. There being very little wind, I spoke to the Rais (or Captain) to get more men to tow, and said I would pay; but the boatmen said they would work, and tow the boat, if we would give them *one day a meal of meat*.

It almost breaks one's heart to see people in such a state; the more so in a country of the greatest fertility, which bears annually two crops of grain; and if there

were the least protection they might have bread enough and to spare. It is, however, a deplorable fact that these Eastern nations, especially the Arabs and Persians, if they are not ruled with an iron sceptre, become indomitable and impertinent. This is the case in some degree with all nations, but the more so with those that are unchristian and uncivilised. "But Jeshurun waxed fat and kicked!"

At Seminoot, where we stopped for a few hours, we sent on shore some Bibles; and a Coptic Priest wished to purchase one, a quarto Arabic Bible. I had desired eight piastres to be asked for it, but he would not give more than six. In the afternoon, as I felt rather better, we went on shore to see the church, and the Priest gave the eight piastres.

A Jew passed by us on the shore as we returned, and we called to him to know if he would like an Old Testament. He said, "Yes." I then spoke to him of Jesus, and gave him an entire Bible.

One evening, after we had gone to bed, the boat went down suddenly on one side. Our German servant came and told us to get up and go on shore, as a tempest had come on; we rose immediately, but before we could get out, all was right again. Had we been in a canjee in all probability we should have all been drowned. The Turkish soldier, who accompanied us as a guard, asked Lady Georgiana if she had been frightened. On her saying no, which was the truth, he answered, Praise be to God, there is no fear. Allah Kereem. God is generous.

He related to us, one day, in order to prove the doctrine of *fate*, that there was once a King's son who never would go on the Nile for fear of being drowned; but being one day on the banks of that river, he sat down to write, and fell in accidentally, and perished.



The wells and drinking troughs for cattle in Egypt, and all over the East, put one perpetually in mind of the stories of Rebecca, Rachel, and Zipporah in the Scripture ; the women still carry their pitchers on their heads, and let them down on their hands. Sometimes one may see a woman with a pitcher on her head, a little child astride on her shoulder, and on the other side another pitcher balanced on her hand, as the water-vessels have no handles.

In the East when people wail and bemoan themselves they lay their hands on their heads ; so in Jeremiah, (ii. 37,) " Yea, thou shalt go forth from him and thine hands on thy head."

On the 17th of October, 1828, after leaving Sifta, we proceeded with a good wind for about three hours, when they told us we had better go on shore as it was a dangerous part of the river ; we got out, though I was very unwell, and walked for nearly two hours with my wife, who was sorry that I was disturbed, but for herself enjoyed the walk exceedingly ; it was a beautiful moonlight night, and the whole scene was delightful. At last they discovered that there was not wind enough to carry us through the eddy that night, so we went on board and waited till morning. This walk made me sleep, and next day I was better.

About nine next day we went on shore, and walked about an hour to a village, where we waited for the boat ; our walk was very pleasant by the water side, and under rows of mulberry trees and silver willows ; we passed also cotton grounds and sugar cane.

While we were waiting a travelling barber came by, and I availed myself of the opportunity of being shaved. I then thought of the time when my dear friend Irving shaved me, when I was staying in his house in London.

A party of Arab women came by, and stopped to salute us. Hellon, our Arab girl, immediately asked one of them how long she had been married; and when we asked her how she knew she was a bride, she told us that the flowers worked all down the seams of her gown shewed that she was lately married.

Three Greek Priests, who had arrived in Egypt from Jerusalem, followed us, and asked for Greek Testaments and Bibles.

The Turkish soldier who accompanied us told me that he believed that Jesus Christ would come and reign on earth for forty years, and would then die; and at that time the earth would be smooth, there would be no water. After forty years more the Angel Gabriel would awake Muhammed, the Prophet, and tell him to go to Paradise, and he would answer, "Where are my people? I will not go without them." Then his people would be wakened, and they would all go to Paradise. I then spoke to him of the glorious coming of Christ, the conversion of the Jews, and the restitution of all things.

The same soldier told me that the large Pyramid was built by some great King, in order to preserve himself during the deluge, and that he was not drowned but starved to death on the top.

On the 19th, we arrived at the landing place called Boulak; and, on the 20th of October, Mr. Lieder, a Priest of the German Reformed denomination, employed by the Church Missionary Society for the conversion of the Episcopal Churches in the East, was kind enough to come to our boat, and he conducted us to the house of Mr. and Mrs. Krusè, where we dined.

For the first few days we searched anxiously for a house. At last we found a very fine one; but having had several returns of the fever and dysentery we returned to the Missionaries.

We agreed that our Arab maid-servant should remain with Mrs. Krusè, to take care of her little boy, as it is very difficult to procure a servant that one can put any confidence in, and one bad woman is enough to ruin a child for life. Europeans, or indeed any persons who have the least regard for the mind or body of their children, ought, in these countries, to be exceedingly careful to whom they trust them, even for half an hour, out of their sight, such shocking things are taught; such things as are actually unknown in England, or only known to the most debased of mankind.

Farewell. In my next letter I will tell you about the Jews.

Yours, &c., &c.,

JOSEPH WOLFF.

## LETTER VIII.

*Linthwaite, 5th March, 1829.*

DEAR SIR THOMAS,

November 2nd, 1828, I preached to some Italians and a few Jews. Joseph Numerowsky, a Jew from Poland, a tailor by trade, desired to be admitted to holy baptism. I gave him a Bible and Tremelius' Catechism, and afterwards baptised him on the 9th of November, in the house of the Rev. Mr. Krusè. Malicious persons afterwards said that I had given him money for it, which I never did.

Messrs. Lieder and Krusè, Lady Georgiana and Mrs. Krusè, were sponsors on this occasion.

After the baptism was over, a Jew, named Finzy, who was a complete infidel, and had been imprisoned at Trieste for several years for forgery, got up in order to

create a disturbance, and said, "You have insulted all the Europeans here by your sermons, by trying to convert us to the Christian religion."

I replied, "I do not preach for the purpose of insulting you, but in order to bring you to the knowledge of the truth, that you may be saved, and not perish."

Finzy continued, "You do not know, perhaps, that I am in the service of the Pasha, as Professor of Mathematics, and therefore I demand of you mathematical proofs of the truth of Christianity."

I said "Do you ever eat?"

*Finzy.*—Yes.

*Wolff.*—"Why do you do so?"

*Finzy.*—"Hunger compels me."

*Wolff.*—"Can you prove that mathematically?"

The 16th of November was then appointed for a public discussion with this man, but he never came. I confess that I did not regret it much, for there is scarcely any hope of the reformation of abandoned, vicious, contemptible, revolutionary, and atheistical scoundrels, such as those Italian Jews and Roman Catholics, in the service of the Pasha of Egypt. They are the offscouring of human society, and a disgrace to the name of European. Many of them buy black women, live with them for a time, and then sell them with their children to Muhammedans. They learn the vices of the Muhammedans, and teach them the vices of the Europeans, as drunkenness, &c. &c.

Rabbi Isaac Ben Shlomè, and his father Shlomè, my old Jewish friends at Jerusalem, called on me: they always leave Jerusalem after the holy days, and go to Egypt, where they gain a good deal of money by seal engraving; but their wives and children remain at Jerusalem. One month before Easter they return to Jerusalem, give a feast to the Rabbi, lie in bed all day, get drunk, sing hymns of Jerusalem, and when the

Passover is past return to Egypt. This is actually the mode of life among the Jews, and what they call "Yom toph taynog," i. e. the comfort of the holy days."

However, these were very goodnatured and rather clever people. I proved to them, by Genesis xviii. 1, 3, compared with the 17th verse, that the divinity appeared to Abraham actually in bodily shape. Old Shlomè then said to me, "I wish that you could pass one night at our house; you would then see me rise from my bed four hours before daylight, and hear me weep many tears over Jerusalem, and over the Temple, and heartily pray that the Messiah should soon appear; and He will soon appear, for it is written in the book called 'Tekonath Sohur' that the Messiah must appear after the taking of Constantinople by the Russians."

He also informed me that the Jews of Constantinople had written to the Jews of Jerusalem that the *Pope of Rome* had paid to me millions of dollars in order that I might be able to convert the Jews either by bribery or force.

I went according to agreement to Rabbi Shlomè's house on the 8th of December to spend with him one night in reading the Prophets and conversing on religion. He proposed that before we began the conversation we should drink and play upon a kind of harp. I objected to both as improper. He then embraced me and said, "You have so much fear of the Lord, and love for the Jews—only renounce Jesus, and you will be perfect!"

I replied, "The Lord Jesus enables me to fear the Lord, and to love my nation." Rabbi Shlomè then read with tears, Ezekiel xxxvii. 21, 22. I then expounded those words, and proved to him that they were to be fulfilled at Christ's second coming. I confess that it revolts my heart when I think of the infidelity of those Christian Divines who interpret the prophecies by that

dreadful sweeping assertion, that they mean that the Jews shall be grafted into the Gentile Church. They admit that the prophecies respecting the dispersion of the Jews refer to their present dispersion, and not to the Babylonian only; but as soon as these spiritualisers, or rather phantomisers, meet with prophecies regarding their restoration, they make of Jews, Gentiles, and of Jerusalem, the Christian Church.

Lady Georgiana also went to see some Jewesses of Cairo, with whom she conversed of the days in Daniel. Some Jews present told her that I should preach in Hebrew, which she said I should be willing to do if they invited me.

Another Jew, my name-sake, called on me, and told me that he had seen the Jewish converts at Constantinople beaten by the Turks, and that their cries penetrated heaven, but they still confessed Christ.

Four Jews, to whom I had formerly preached at Jerusalem, came from Damascus. They came to see me, and reminded me of several arguments that I had used with them at Jerusalem. When I preached to them the first and second Advent, one of them observed that now he understood the passages in Zechariah and Daniel, that at first the Messiah should come sitting on an ass, and the second time in the clouds of heaven.

The same Jew also applied for baptism.

We then agreed to distribute among the poor Jews the ten pounds that the Philo Judean Society had given us, as at that time we had no prospect of going to Jerusalem, and when they came to us I preached to them the Gospel. Here I hear the enemies to missionary exertions cry out, in a sneering manner, "We see hereby that the missionaries give money to those who come to hear them preach. They bribe the people." To this observation I only answer I did not give money to every Jew to whom I preached,

but certainly I fed poor Jews with earthly bread, while I preached to them of the *heavenly bread*, and should I preach the gospel of benevolence, while I shew that I have no benevolence myself by suffering the poor to starve?

The Armenian Bishop called, to whom I shewed the letter I had from the Patriarch of Ech Miazin. I presented him with an Armenian Bible, and also the Priest who attended him. The same evening he sent us a present of some very fine rosewater, and five dozen pieces of scented soap from Jerusalem.

Lord Prudhoe and Major Felix, who were staying at Cairo while we were there, shewed us much civility. Major Felix read "Irving on Prophecy" with much interest.

Capt. Rainier, of the Royal Navy, also called on us.

Lord Prudhoe expressed a wish that I should preach in his apartment at the British Consulate, which I did every Sunday morning. That nobleman (Lord Prudhoe) had an opportunity of convincing himself that there are other "things in heaven and on earth than are dreamed of in our philosophy." He witnessed the mysterious operations of the wizards in Egypt, who act, beyond all doubt, under the influence of the Devil.

Lady Georgiana had, on her arrival at Cairo, adopted the Arab fashion of dressing; and rode one day on one of our donkies, with an immensely high saddle, which the native ladies use in this country. The woman sits across the saddle, which is very narrow towards the fore part, and the stirrups very short; the back part of the saddle is very wide and well stuffed, so that it is not unlike a comfortable chair; but the woman having her hands fully employed in holding her various veils in proper order, she uses no bridle, but the driver keeps his hand on the donkey's neck, and guides it by a short bridle. Another attendant walks on the right side

to hinder any one pushing against the rider. The dress which Lady Georgiana adopted was that worn by the Roman Catholics in Syria; and though the same in most respects as that described as worn by Mrs. Barker, is more modest, as the gown, or fustane, is made with a long waist, buttoned down below the bosom, and the shirt is closed, made very full, and reaches quite to the ground all round. It consists of silk-worked muslin, or a sort of very pretty stuff made of silk and cotton mixed and watered. The ladies of the country wear silk stuffs, with gold and silver flowers, and all kinds of gay-coloured clothes; but this we thought equally far from Christian simplicity and good taste.

The head-dress, being always the red cloth cap with a blue tassel, is differently ornamented in different places. The Greek ladies wear it with a small handkerchief of a bright colour tied round, and their hair in a wide plait brought round the front, or natural flowers fastened in the bow on the right side, which is very pretty. The ladies at Damietta wear the red caps, with ornamented crowns, as before described; but in the plaits of the hair are strung small pieces of gold at the side, and any kind of precious stone is worn. Hence the expression in St. Peter iii. 3. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

In Cairo, on a lady going out, in addition to what I have mentioned, a long piece of muslin, embroidered at both ends, is placed over the head, and the edge drawn down straight across the forehead so as to cover the eyebrows; then a very wide thin silk garment made square, as wide at top as the bottom, is put on. It covers the person entirely, and generally blue or rose colour, sometimes yellow; then a long piece of cambric muslin is tied round the head by a tape sewed on at one end, and descends over the face down to the feet; but there



is a slit to shew the eyes, and a piece of cloth stiffened with cotton piping, so as to be like whalebone, is sewed to the top of the opening, and covers the nose. Over and above all is a large black silk veil, more than two yards long, which is held in a peculiar manner, and fully occupies both hands.

The common people wear the face-cover of black silk, and the veil of blue striped cotton, and omit the under veil and silk dress.

This sort of elaborate dress renders the ladies of these countries incapable of much exercise; and as they can neither read, write, nor work, their life is monotonous, and they are very stupid, but not more uninformed in many things than many novel-reading, ball, and opera-going ladies, who, if they were asked any thing on important subjects, such as sacred or profane history, would be found as stupid as these poor Eastern ladies.

On the 6th of November, in the evening, two weddings went through our street, or rather the procession of the preparatory ceremony to a wedding, that is, the bride elect going to the bath to eat and drink and wash in company with her female friends. She then goes home in great state, dressed in red, her head and bosom covered with ornaments. A chair is carried, in order that she may sit down at stated intervals. Every body carries a lighted candle, and the procession is headed by men bearing flaming torches, and the Arab drums and fifes make a most dreadful din, without time or tune. After the ceremony takes place the bride returns to her father's house, and about ten, or sometimes near midnight, the bridegroom goes with a procession to demand his bride, and conveys her home. Nothing can give a livelier illustration to the meaning of Matthew xxv. 10, namely, the sudden coming of the Heavenly Bridegroom to claim his bride, the Church.

Yours truly, JOSEPH WOLFF.

## LETTER IX.

*Linthwaite, 6th March, 1839.*

DEAR SIR THOMAS,

On the 6th of November I called on the Chief Magistrate of Cairo, Sheikh Arooz by name, to whom I presented an Arabic Bible, and begged him to send one of his people to introduce me to Habeeb Effendi, the Governor of Cairo, which he politely did. Habeeb Effendi received me very kindly, and made many inquiries after Lady Georgiana, as the Governor of Damietta had sent him word that she could read and write, which greatly astonished him.

Two English medical men arrived at Cairo, about that time, intending to join the Pasha's army as surgeons, but finding that it was not a situation for a respectable person, resigned their appointments, and proved by so doing that they were men of honour and education, who abhorred associating with the Italian and French runaways who are in his Highness's service.

The chief money-changers at Cairo are the Copts and the Jews. These money-changers put one in mind of those mentioned in the Scriptures: they are universal in the Levant, and even in Malta. They sit in the market place, and change any large piece of money into small coin, charging a trifle for so doing.

I have mentioned the Copts in my former journals; I have seen them as far as Thebes in Upper Egypt. Their Patriarch, who has the title of Patriarch of Alexandria, as well as the Greek Patriarch, and who likewise sits in the seat of St. Mark, resides at Cairo. He is not only the Primate of the Copts throughout Egypt, but also the Supreme Bishop of the Abyssinians, whom he ought to provide with a Bishop. But I may maintain without hesitation that the Coptic Church is the most lukewarm of all the Eastern Churches I have met with. The

Patriarch has refused to send a Bishop to the Abyssinians, because of their inability to pay the usual fees, so that I should not wonder at all if, in the course of time, all the Abyssinians were to abandon them, and join either the Church of Rome or the Armenian Church, as both have already gained partisans in that country.

There is, however, a place in Upper Egypt, called Akmim, where Nestorius died, and where the people are anxious to purchase Bibles; and it is very desirable for the Society for Promoting Christian Knowledge to undertake the printing of the whole Bible in the Coptic tongue. I was so ill when at Cairo that Dr. Dussap, a French physician, was called to me in the middle of the night. He pronounced my disorder to be inflammation of the liver, and bled me immediately, which relieved me, and the next day eighty leeches were applied to my side. I never shall forget the kindness shewn to us at that time by Lord Prudhoe and Major Felix.

Two Bedouins called on me, to whom I preached the Gospel. I had before given a Bible to one of them, as he begged for it, as he said, "Whoever had the Book of Moses in his house was safe from all misfortunes," and he promised to get it read whenever any one came to his house who could read.

The other Bedouin came from the vicinity of Waade Moosa and Karak, in the land of Moab, places which were visited by the excellent travellers Mangles and Irby.

One of the Bedouins called another day, and brought with him another, who had seen me in Mount Sinai in the year 1821, when I travelled there with Messieurs Carne and Clarke; he was one of the Bedouins who had taken us prisoners. Their Chief Sheikh Hassan was put to death by order of the Pasha, as he was very troublesome to travellers.

Negroes who are brought to Egypt and sold as slaves are permitted to embrace any religion they please, and therefore there is no danger in baptising a negro, but a Muhammedan, if he were baptised, would instantly be put to death.

Nov. 25, 1828.—Two blind men, Jews, came to the door of my room guided by a woman and a little boy. I asked them if they were Jews. They clasped their hands and exclaimed in Hebrew, "Hear, oh Israel! the Lord thy God is one Lord!" and I added, "and Jesus is the Son of God." They blessed me, saying in Hebrew, "Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine; let people serve thee, and nations bow down to thee, be Lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee!" I preached to them Jesus, and said to them, "You are deprived of your bodily sight, pray to God that your spiritual eyes may be opened, that you may see HIM, and believe in Jesus, who has opened the eyes of the blind, and pray thus: "Open thou our eyes that we may behold wondrous things out of thy law."

Boghos, the ex-Patriarch of the Armenian nation at Constantinople, arrived at Cairo. He is a most extraordinary man. During his Patriarchate he wrote a book in which he advocated the utility of an union between the Roman Catholic and Greek churches, but the nation opposed him, and he was obliged to resign his Patriarchal office. He was justly enraged at the American missionaries for persuading two Bishops to leave the Armenian Church and enter the sect of American congregationalists, which they did merely for the sake of a wife, as they married immediately after their desertion from the old orthodox and venerable Armenian church.

Patriarch Boghos has taken a warm interest in the conversion of the Jews, and took under his protection those who were baptised at Constantinople, and were persecuted by the Jews. The Armenians are better acquainted with the Old Testament than many Protestants.

Some Jews, to whom I had preached six years before, came and expressed themselves convinced of the truth of Christianity.

One day a man came in to see me, and told me that he was a Jew. I said, "You are no longer a Jew, but a renegado to the Muhammedan religion!" The man, Suleiman by name, acknowledged this to be true, and was surprised at my knowledge of physiognomy. I then prayed aloud in his presence, that the Lord might convert him to the knowledge of his Son, Jesus Christ. The poor man seemed touched and thankful when we had finished.

Two other Jews, coming in, bore witness to the truth of the regenado's story that he had been forced to embrace the Muhammedan religion. These two Jews, who had known me on my former visit, were much improved in their knowledge of Christ, and confessed themselves convinced of the truth of the Gospel.

Some poor Jewish women called on Lady Georgiana with their children. My wife asked one of them to give her a pretty little girl she had with her, and said she would take care of her. The woman appeared willing, but the little girl seemed very much afraid, and hid her face against her mother, so we said no more on the subject. On the 30th of November I received a letter from my brother, who is only a year younger than myself. He wrote to me that, on perusing some of my journals, he had been induced to examine into the merits of Christianity, and, by God's grace, had been convinced of its truth, and therefore had been baptised with his wife

and family. I was much rejoiced at this, but I heard afterwards, to my great regret, that the Neologists in Germany had drawn him into Infidelity ; but a few months ago, in April, 1838, I received a letter from him, saying that he had been brought back again to Christ upon his sick bed, as he was then suffering from consumption. A fortnight after he had written this letter, he died, having received the Sacrament twice. Thus all my brothers and one sister have been brought to the Lord by baptism.

I preached on the 30th of November, 1828, in Italian, in the house of Mr. Krusè, when Lord Prudhoe and Major Felix were present.

Lady Georgiana employed herself in learning Arabic from an Arab Christian, and Hebrew from Isaac Ben Shlomè, the engraver, from Jerusalem. I read to him some parts of the Jewish Expositor, containing extracts of my Journals about Jerusalem, with which he was much interested.

One day, a little boy came and threw a piastre into the room where I was sitting. On being asked why he did so, he said his brother had beaten him for taking it, and therefore he had brought it back.

4th Dec.—We heard that the Rabbi Mercado had twice prohibited the Jews from receiving either money or books from me, but, however, they frequently came, and you will be astonished to perceive in the subsequent part of my letters the change that took place in Rabbi Mercado himself.

A Jewish woman called on me and complained that her husband had gone to India and married another wife against the express anathema pronounced against all those Jews who marry two wives, and which is in full force among the Jews in Europe, for the anathema of Rabbi Gershon says—“ In a place where the custom is to marry only one wife, it is not permitted for a Jew

to marry more than one woman." This poor woman at Cairo, therefore intended to follow her husband to Calcutta, in order to receive from him a letter of divorce; and when I was there in 1833, I actually met her there. She had found her husband, but he refused to give her the writing of divorce.

Rabbi Isaac Ben Shlomè brought a seal that he had cut as a present to Lady Georgiana; the motto is "Pray for the peace of Jerusalem," beautifully cut in Hebrew characters. I ordered one from him which he also finished before we left Cairo; on it is engraved, "Our feet shall stand within thy gates, oh Jerusalem." I gave this seal afterwards to my dear friend, the Rev. Edward Bickersteth.

I had at first intended to go to Yemen, with Lady Georgiana, but the precarious state of my health induced us to resolve to proceed to Jerusalem. We accordingly got our Firmans altered, and made preparations for our journey to that city. Lord Prudhoe called one day, and finding us busy packing up, he said he should come and see Lady Georgiana packed up in her basket upon the camel. Our preparations took some time, as we were obliged to carry every thing with us, even to water and charcoal to dress our food.

Yours affectionately,

JOSEPH WOLFF.

## PART THE FOURTH.

### LETTER I.

TO SIR THOMAS BARING.

MY DEAR SIR THOMAS,

Now I will give you a description of our journey to Jerusalem, the holy city; or, as it is called both by Christians and Muhammedans, in the East, El Kuds, *i. e.* Holy, or Beit Almokaddas, the house of the Temple. "Glorious things are spoken of thee, oh city of God."

On the 16th of December, 1828, we set out for Jerusalem from Cairo; we were accompanied out of the gate of Cairo by all the missionaries, and Mr. Rholt, a young gentleman who was studying Arabic; also Lord Prudhoe and Major Felix came to see Lady Georgiana and I sit together in the shibbrea, a kind of square frame, fastened on the camel, and having room for one person on each side.

About two hours before our departure, Captain Oakley, an officer from India, arrived in Cairo, and came to deliver me a letter from Mr. William Money, inviting us to go to India. Four years after, when I was in India, I resided with Captain Oakley during my stay at Belgaum.

When we arrived outside of the gate called Baab el Nasr, we waited, as all the camels had not arrived, for we had hired seventeen. Our friend, Rabbi Isaac Ben Shlomè, came riding after us, as he arrived too late at the house to see us; his father had been in the morning to take leave of us, with another Jew.



I must now give you a more particular account of the *shibbrea*, which was interpreted basket by Lord Prudhoe. It is something like two arm chairs, without legs, fastened together, and slung one on each side of a camel, but one cannot sit as in a chair, but mounted entirely on the seat, with one's legs tucked up, so that but for a small cushion with which we had provided ourselves, our noses would have touched our knees. One looks forward, but there is a cover like that of a tilted cart, so that we could see but little of the country without lifting it up, and one's position is so cramped, and the wind was so cold, that we had but little inclination to do so. This machine might properly be called a *noddy*, as the motion is so short that unless one places one's back stiff against the end, one goes on nodding every moment in the most ludicrous and fatiguing manner possible.

After two persons have crept into this vehicle, the conductor warns them to hold fast, and the camel, which was kneeling, is allowed to rise, which he does first on his knees, which throws one backward, then on his hind legs, which throws one forward, then on his fore feet, then one is even, and begins nodding. The camel has an additional joint between the shoulder and haunches, which enables it, after kneeling down, to fold his legs as close to the ground as a bird sits on her eggs, and with their beak-like noses and long necks they are not unlike large birds sitting. Their docility is wonderful; and if they are displeased they express it only by a deep grumbling sound, which, when strong, greatly resembles the gurgling of water; perhaps it is really so, as these animals have always a provision of water in their bodies. Sometimes, however, camels are more ill-natured, and then they spit out a shower of saliva; and I have more than once seen a camel so enraged that blood was ejected from its mouth and nostrils.

The Bedouin who guides them leads the foremost with a rope, and chaunts in a most inarticulate, shrill, and monotonous manner, and at every pause relieves his throat by giving a deep grunt. Whether to animate his companions I do not know, but sometimes the camel gives a grunt also, and it seems as if he were singing bass to his master's squeaking treble. The first day we left Cairo the camels were tied together one behind the other, for fear any should turn back, but afterwards they were left to follow as they pleased, except one or two which were led by the conductors. Those we had did not all belong to one man, but three or four to each Bedouin driver, and we had four or five men with them, besides the Sheikh, whose name was Ayub, *i.e.* Job, who had undertaken the whole conduct of the journey. He rode on a dromedary.

The text, "In your patience possess ye your souls," is one of great practical necessity in this country, where no one has the least idea of hurrying himself. At first, in the morning, they make a violent fuss about loading the camels. Then when one is ready, they keep one waiting in the cold after the tent is taken down. When one has started, for the first hour one is stopped every ten minutes for the people to arrange the load of one camel or another, as something is slipping off; for when one camel waits all must wait.

We had, as before-mentioned, seventeen camels, and the chief conductor who accompanied us had already done so on my two former journies through the Desert to Jerusalem, or rather to Gaza, for the camel-drivers do not go all the way.

The first evening we stopped at a place called El Mary, only about nine miles, or three hours, from Cairo, as we had set out so late. We had a very comfortable tent, which was pitched. We had three servants, two Greeks, a man and boy, and a Muhammedan, who

could speak Italian and Greek as well as Arabic, and a few words of English. These all slept outside the tent.

The 17th December it rained so hard early in the morning, that I desired the servants, the Turkish soldier that the Governor of Cairo sent with us, and the camel drivers, all to come into the tent, and bring the fire with them. They placed the pan of charcoal near the door, and all squatted round it. It was a curious sight; Lady Georgiana was not yet up, but she kept herself quiet.

When the rain was over the men went out to load the camels, and my wife rose and got herself ready. Some Bedouins came near the tent; I went out and spoke to them, exhorting them to repentance: I said, "You have now time for repentance, for the Lord Jesus Christ, who came from heaven to die for our sins, and who was crucified by the Jews, will soon come again in glory, and in great power, to reign over the whole earth, and sit upon the throne of his father David at Jerusalem. And at Jerusalem he will be surrounded by Jews believing in Him; and all those who tell lies and rob, and whose heart is not new and clean, will be cast into hell fire."

With great seriousness these poor people asked me, "When will Christ come?" I told them, according to my own internal conviction, "In a very few years." The poor Bedouins replied, "There is no longer prayer in the world, but oppression," which reminded me of the expression in Isaiah, "And he looked for judgment, but behold oppression; for righteousness, and behold a cry!" Though the numbers in Daniel present some difficulties, the signs of the times indicate the speedy coming of our Lord;—the spirit of Corah, Dathan, and Abiram, which was a combination of rebellion against Church and State, has been revived in these last days all

over Christendom, combined with those other symptoms enumerated by the Apostle, as signs of the perilous times, of the last days (2 Tim. iii. 2, 3, 4, 5,) shew that the restitution of all things cannot be very far off.

The greater part of the institutions of the present day are calculated to produce such perilous times. Look at the state of Neology in Germany—hear the shouts of triumph over the Revolutionists in infidel France—witness the disorders of the Atheists in Spain, &c., and one will soon be able to discover marks of these perilous times. Also witness the indifference of the spiritualisers with regard to the second coming. You will also easily recognise the spirit of Hymeneus and Philetus.

On the same day, 17th December, we proceeded to Hanka, only a distance of six miles from the former place; we staid here on account of the bad weather. An Armenian, nephew to the Archbishop of Cairo, passed us with a caravan, but did not stop.

At Hanka there is a military school, established by Muhammed Ali, where the children of the poor Fellahs (peasants) of Egypt are instructed in music and military science, by French and Italian Revolutionists, by those who advocated liberty and equality in their own country, and being turned out, came to Egypt—for what? To spread their principles there? Far from it! They knew better than that—but only to assist a Muhammedan rebel in oppressing and enslaving the free Bedouins of the desert, and in reducing to starvation the poor peasants!

We heard the Arab boys playing pieces of Rossini. One of the Liberals in Cairo said to me, "Go to the academies of the Pasha, and there you will see how we spread light in this country." It reminded me of the words of Job, (x. 22.) "A land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness."

I asked some of the Bedouins how they liked the music? They replied, "It has no charms for us, we are too much oppressed by that tyrant Muhammed Ali!"

Whilst staying here our Greek and Arab servants had a dispute, and the Arab said to the others, "Voi Greci siete battezzati con aqua sardella." "You Greeks are baptised with salt water," or, more exactly, with the slime from salt fish. This Arab had accompanied Sir Hudson Lowe to Ceylon.

On the 18th we nodded on for eight hours in the shibbrea, and stopped at Balbees, of course all desert, except a few Arab huts. Here we met again with the Armenian who had gone forward, and a Jew from Morocco, whose residence was at Nablous, the ancient Sychem. They came into our tent and gave us some coffee as soon as we arrived, which was very acceptable indeed, as we were both cold and hungry, though we had some bread and dates with us in the shibbrea. Had we not provided a copper pan in which we could have fire within the tent, we should have suffered very much from cold. We remained at Balbees the whole day, as provisions were wanted for the camels, &c. &c. We had brought a very fine donkey with us, for the purpose of riding on it sometimes on the road, but the weather was hitherto so cold that neither ventured out of the shibbrea. The Dervishes and poor people in the East ride upon an ass; nothing can explain more clearly than this the fact that Christ, though the anointed King of Israel, came at the first, in the state of *humiliation*, than his entering Jerusalem *riding on an ass* lowly, i. e., or, as the Hebrew word conveys the meaning, *poor, humble*. Thus will not be thy entrance, oh Lord, at thy second coming. Then shalt Thou sit upon a white horse, and in righteousness shalt Thou judge and make war. And on Thy vesture and on thy thigh shall a name be written, "King of Kings and Lord of Lords!"

I expounded to the Jew from Morocco, above mentioned, whose name was Rabbi David ben Youssuf, Isaiah liii. and lx., and Daniel ix. I also gave an Arabic Bible to a Bedouin; he begged me to give him in writing that I had made him a present of the book, which I did, in order that he might be able to prove that he had not stolen it.

20th December.—Lady Georgiana rode on the donkey and I walked. The donkey put me in mind of a curious circumstance that happened when I travelled the same road in 1823 with my American friends King and Fisk.

A Dervish was at that time accompanying us, who came from Bokhara; he rode upon a donkey. After Fisk had pitched the tent I went into it, but King walked, and observed that the Dervish, being angry with his beast, beat him and called him "Yehoodé," i. e. Jew. He was excessively amused at this, and came to the tent, and said to me, "Wolff, imagine this Dervish calls his ass a Jew." I made no reply, but soon after I went out and joined my friend King in his walk, and as we chanced to approach the Dervish's donkey, King turned to me and pointing to the ass said, "Wolff, who is this?" I answered, "The President of the United States, Sir!" Poor King stooped down to scratch his leg, and never teased me again on that subject.

But to return to our journey. On that evening, at Aboona Shaba, two Dervishes came to me who spoke Persian. They were from Lahore. I made them a present of a Persian Testament, and gave them also some alms.

On the 21st Lady Georgiana again rode the donkey, and I walked the whole way. We arrived in the evening at another station called Abboo Sooeyr.

I confess that a sandy desert frequently excites the mind to devotion; at least it does mine, as does also the sea. Nothing is to be seen but sand, sometimes ribbed

like sea sand, in some places full of little stones, sometimes raised into small hills like the waves of the sea, and in some places there is a great quantity of little stunted shrubs and succulent plants, which the camels eat with avidity.

The man-servant, who walked by Lady Georgiana as she rode, picked up a large stone, which they said had been wood, and it had all the appearance of petrified wood. He also picked all the sorts of flowers he saw for her, one of which was very pretty; the petals of it shone like silver.

23rd December.—We arrived at Aboolmayim, half-way to Gaza. On the spot where we pitched our tents there were a great many shells spreading about in all directions. How came they in the desert? They were like sea snails.

24th December, Lady Georgiana rode on a dromedary, which she liked very much, and after they had fixed on the stirrups belonging to the donkey's saddle, she was very comfortable on it.

A dromedary has the same form as a camel, but is of a lighter make, and its paces are easier and more swift. It kneels down like the camel for its rider to mount and dismount: the motion on these occasions is very extraordinary, and, without caution, dangerous; however there is a handle both in the front and back of the saddle for the rider to hold on by. I suppose the seat is nearly eight feet from the ground, as the saddle is fixed on the top of the hump. After a journey of six hours we arrived at Gadya, where we pitched our tent. There was a good deal of verdure.

A most striking and awful circumstance took place here. We went to bed early, and some time after we heard a most unnatural kind of shriek, and fits of crying, whilst the man from whom these sounds proceeded kept on speaking in his natural voice. We

called out to know what it was, and the Bedouins told us that the sounds proceeded from Hajy Ali, who was possessed by the Devil! The Muhammedans exclaimed, "In the name of Muhammed, be silent." The voice replied, "Muhammed is a pig." I then exclaimed, "In the name of Jesus, be silent," and the fiend was silenced, but soon after he began again, when I again made use of the name of Jesus, and he said, "Is Elijah here?" I again exclaimed, "In the name of Jesus, be silent," and he spoke no more.

The Arabs repeated this to the Governors of El Arish and Gaza on our arrival in these places.

It was Christmas day when we were in the wilderness, far from all Christian communion, but in the same wilderness where the blessed Jesus must have wandered soon after his birth, from Bethlehem to Jerusalem, for Herod sought the young child's life.

One of the Arabs desired me to give him a Bible; his name was Ahmed; for he declared himself deeply impressed with the circumstance of the possessed Bedouin. I gave to him the Bible gratis, as I mostly did, and I saw the great use of so doing, for as one of the Bedouin Sheikhs in Yemen observed to me, "The Dervish of England displays a better disposition than our Dervishes. Our Dervishes *take* things, but you give us useful things"; and besides this, the people are very poor, and I consider it an abomination to ask money of a Muhammedan or Abyssinian, when they are so very needy.

Lady Georgiana observed a curious optical deception in the sand about the middle of the day, when the sun was strong; all the foot prints and other marks that are indented in the sand had the appearance of being raised out of it, and at those times there was such a glare that it was unpleasant for the eyes.



On the 26th Dec., 1829, our shibbrea went to pieces whilst we were sitting in it, but we called for aid, the Arabs came to our assistance, and we did not break our necks.

Let no one suppose that in the desert there is more simplicity of heart and freedom from sin than in the crowded city. "The human heart is everywhere deceitful and desperately wicked." These Bedouins are profane to a degree that is not to be imagined, and every word they say is corroborated by a dreadful oath, even the lies they utter, and they tell falsehoods without the least hesitation. Their conversation consists either in jokes about women, or in talking about money: piastres, dollars, and *floos*, the Arabic for money, are repeated a hundred times in a quarter of an hour. St. Jerome justly observed, when he retired to his cell at Bethlehem, "I carry Jerome everywhere about with me." As we could not get far enough to reach a place where there was water, Ayoob, the head camel-driver, sent on a young man on a dromedary, early in the morning, in order that he might bring us water to the place where we were to sleep.

We had only a very small quantity still in the skins, with which, on our arrival, they made us a little soup, as we were very hungry. We ate it, and hoped to have some pillaf when the water arrived. But, alas, it never appeared, and we all suffered thirst to a considerable degree. My wife fortunately recollected having a few bottles of rose water in one of our boxes, which she opened, and divided the contents amongst the servants and soldier (cavass), which satisfied them a little, and the next morning we had each a cup of coffee made with the same liquid, which was very good. This was the 28th of December; we set out for El Arish, which we were told was three hours distant, but it proved to be five hours and a half; we arrived there about one o'clock, and

pitched our tent on the plain just below the castle. There were only a few soldiers to keep the castle, and a commander whose office is to examine the passports of travellers, &c.

A great many Mussulmans came to the tent, to whom I gave Arabic Bibles.

On the 30th of December, we arrived at Khan Yoonas, which means the house of Jonas (the Prophet.) We pitched our tent on a nice green plot of ground just under a high bush, which sheltered us from the wind. Hajy Ali was again visited by the familiar spirit which tormented him, but as he was such a dreadfully profane creature, I would not again use the name of Jesus; but Ahmed, the Arab before mentioned, exclaimed, "In the name of Jesus be silent," and the devil was silenced.

31st December, 1828.—We left Khan Yoonas, and arrived safely at Gaza, God be praised. In the morning I gave our servant an Arabic Bible, desiring him to place it somewhere, that the inhabitants of the village might find it. I wrote in it, "Joseph Wolff came from England, to give this book to a nation sitting in darkness and the shadow of death." The man put it within the wall of a large garden we passed. Almost all along the roads were great quantities of flowers, and in many places the narcissus growing wild. There is also a great abundance of the medicinal squill growing in every direction.

We approached Gaza by a road that ascends gently to the town; the road then divides, and we proceeded some way between two hedges of prickly pear, which grew so high as to shelter a person walking from the heat of the sun. After coming into the place, the ascent is very steep. Gaza is the town from which Sampson carried away the gates. At present there is neither wall nor gate. We proceeded as we had been directed, to the Khan, where rooms had been swept out for us; no

other preparation was necessary, as there was nothing whatever in them. We had an apartment, including a kitchen, all to ourselves, with a door to keep out intruders.

The Khan is very large, built in form of a square ; it has two tiers of arches ; those below form stables, and places for merchandise ; the upper row give light to a corridor, which runs all round the building, and opens into the private apartments. Any traveller that chooses comes in, unloads his beasts, puts them into a stable, takes up his luggage into a room, and remains there as long as it suits him, provides every thing for himself, and therefore does not incur immoderate expense, as at an inn in Europe, and when they leave they pay a moderate sum to the Khanjee, *i. e.* the keeper of the Khan.

The Khans are usually built by some rich Turk, as an act of benevolence. Were there no Turks, in all probability there would be no Khans. The rule given by our Lord, "When ye give a feast, call in the poor, the lame, and the blind," is exercised *literally* only in the East, among both Turks and Christians. One sees frequently poor pilgrims, Hadjees, as they are called, and Dervishes from foreign lands, sitting down at the same table with the Mufti, Cadi, &c. And also at Mosul I saw the Archbishop sitting at supper with poor priests, deacons, and monks.\*

I sent on the Arab servant with a letter to Muallem Ibraheem, a Christian to whom we had a letter from the Armenian Patriarch. In the evening he sent us a large sheep as a present.

1st January, 1829, I went out early to the Governor with Muallem Ibraheem ; I met there the Cadi. After looking at me sometime he said, "You speak Nahwée," *i. e.*, the grammatical Arabic. He then said, "You learned it from Jar Allah Effendi at Jerusalem?" I

\* Bishop *Alfonso Liguori* practised hospitality in the same manner.

replied, "Yes." He continued. "Before you lodged in the Greek convent, you had lodged in the Armenian convent, and conversed much with the Jews?" I answered in the affirmative.

*Cadi.*—"Have you brought books with you?"

*Myself.*—"Yes."

*Cadi.*—"Do you not know that a firman was sent to forbid the introduction of books?"

*Myself.*—"It was explained to the British Ambassador at Constantinople that the firman only extended to Turkish books, as very few Christians understand Turkish."

He was quite satisfied with this explanation; but asked me if I had not been imprisoned at Jerusalem, alluding to Mr. Fisk, who had been in prison for nine hours.

It proved that this Cadi was brother to the Cadi at Jerusalem, who imprisoned Mr. Fisk. I told him it was an American, and not myself, that was put in prison. After this conversation the Cadi gave us a strong letter of recommendation to his brother at Jerusalem.

We sent a present to the Cadi and Governor of two loaves of European sugar, which is very acceptable here. Every one expects a present in this country, as a matter of course, not a bribe, and a loaf of sugar is a more suitable present from a missionary than pistols or pictures of saints, which have been given in Mount Lebanon; and not so expensive as the distribution of ham, salmon, and sweetmeats, which actually took place among the Maronites, by a certain Protestant Missionary, which made such a good impression that they exclaimed, "Wa Allah!" i. e. "By G—, the English are excellent people."

Yours, &c. &c.

JOSEPH WOLFF.

## LETTER II.

*Linthwaite, 19th March, 1839.*

DEAR SIR THOMAS,

Having been to Leeds last week to preach for Dr. Hook, I was prevented going on with my letter; but now I resume my pen to tell you first of all that I daily see more plainly the total inconsistency of taking the prophecies otherwise than in their grammatical historical sense.

Isaiah says, in chapter xlii. 9, "Behold the former things are come to pass, and new things do I declare; before they spring forth I tell you of them." Therefore, in order that one may know that the new things declared do come to pass, they must be as clearly explained as the former things. "Behold! just as these former things, so wilt thou behold the new things will take place."

However, I return now to the relation of my travels with Lady Georgiana.

We both went to the house of Muallem Ibraheem, the Christian. All his sons were in the room. There was a very pretty little girl, named Naomi, who came and sat by Lady G. The old man sent for his wife, and his son's wife, the mother of the little girl. The old woman came, and kissed my wife's hand, and then went away again; her husband called out to her to stay, but she screamed out in a sharp voice, "The lady does not understand me, and I have work to do." The Muallem then said to me, "You must excuse her, the women in this country have no education." The younger woman sat by Lady Georgiana. She was very pretty. My wife asked her to let her take her little girl with her to Jerusalem. She said, "Take her, you can instruct her, we are peasants." The child's father also said that she should come; but the grandfather said he wanted to see her every day.

The way that children behave to their parents and grandfathers in this country is very pleasing to see, and pretty. The little boys all sat near their grandfather, brought him water to wash his hands after eating, and continually re-filled and lighted his pipe. It was the time of the fast before Christmas with the Greeks, as they adhere to the old style, so the supper consisted of fish dressed in different ways. One dish consisted of salt fish, stewed with dried apricots and plums; they gave us plates as we were foreigners, but we were obliged to eat with our fingers. I gave away two Arabic Bibles, in the house of Muallem Ibraheem, in which both my wife and myself wrote our names. The man sitting next to us on the divan, uttered the usual exclamation of admiration, on seeing Lady Georgiana write, "Mash Allah! Mash Allah!" i. e. "With the will of God! With the will of God!" A schoolmaster afterwards came in, and after the usual lengthy salutations, he sat down, and broke forth into singing, in which all the company joined as well as they could. Such singing no words can describe, so nasal, so tuneless, and discordant. They informed us that it was the song of the angels. It sounded so strange to Lady Georgiana that she drew her veil across her face that she might not be seen to laugh, on which the good Muallem observed that she was ashamed to see so many strangers. They afterwards asked her to sing: she sang

"Glorious things of thee are spoken,  
Zion! city of our God,  
He whose word cannot be broken,  
Formed thee for his own abode."

They were all very attentive, but the poor schoolmaster, who did not at all like to be put out of office, tried to chime in a little.

I then shewed them the 87th Psalm, the words of which she had been singing, and immediately the schoolmaster broke forth again, and every one joined him as

well as they could, those who could not follow the chaunt contented themselves with drawing a long note, like the drone of a bagpipe.

On the 2d of January, great crowds of people, both Muhammedans and Christians, came to our room, to whom I gave away some hundreds of Bibles, Testaments, Psalters, and little Arabic books.

In the evening the Governor sent us a sheep as a present.

In going through the church-yard at Gaza I saw a Priest sitting near the church gate, reading to some of his congregaton an Arabic translation of a homily of St. John Chrysostomus, or, as they call him, Mar Yuhanna Foom Addahab, i. e. St. John with the golden mouth, alluding to his great eloquence. After this was finished he read a part of the liturgy. This custom has prevailed in the eastern churches from time immemorial, and I am sure that it will preserve *orthodoxy of faith* more than all the extempore prayers of Dissenters.

A Renegado of the Greek nation called on me. I asked him why he had forsaken Jesus and turned to the Muhammedan faith. He sighed, and returned no answer. I have been told that those unfortunate Renegadoes rise early and perform their prayers to Christ, and then go to the Mosque.

A Greek of respectability at Damascus turned Muhammedan, and held the office of the collector of the revenue to the Pasha of that city in the year 1823. He afterwards married the daughter of the Mufti of Damascus. One night the poor man rose from his bed, made the sign of the cross, and sighed out "Kyrie Eleison! Christe Eleison! Kyrie Eleison!" His wife overheard him, accused him to her father, the Mufti, and the poor Renegado, her husband, was instantly put to death.

In explanation of the various conversations that take place with a variety of people, it must be understood that in the East they know nothing of being *introduced* to each other by a third person, as in England, where no lady would speak to a stranger until he is properly introduced to her, and even after this makes a stiff courtesy. There is no such thing in the East; the door is ever open in these countries, and whosoever chooses comes with his pipe in his hand and asks first, "Keif Halak?" How are you? The answer is "Well." The question is then repeated two or three times, and then the visitor squats himself down at the lower end of the room, near the door, and then you may ask them their business, or leave them quiet, just as you please; if they are visitors, you ask them to come up and sit down; this signifies to step up on the higher part of the floor, as the rooms are invariably built with a high step within a few feet of the door; the upper part belongs to the master, below the servants wait, and whosoever goes up leaves his shoes below the step.

A Christian from Damascus called and told us that he had been present at my conversation with Mullah Abd Allah, the Mufti of this place, in 1823.

In the evening some native Christians came and reproached me with having given the Word of God to Muhammedans. I asked them, "To whom did Paul preach, to *believers* or to *unbelievers*?" They were silenced. I confess, however, that *now* I should scruple to give the Word of God to French, German, or Italian infidels, for it would be casting pearls before swine.

The Eastern churches have a great reverence and veneration for the holy book, which they take up in the church with veneration; and we see this was already the case in the time of Chrysostom: "We (says he) instantly assume a more earnest mien, and wash our hands when we are about to take up the Bible."



We left Gaza on the 3rd of January, 1829. After waiting an immoderate time, we set out each of us on a dromedary. A little way out of the town we missed a water-bottle that we used to drink out of on the road, and we sent back Antonio and the soldier Muhammed to fetch it. They were very long, and one of the camel-drivers began to be insolent, and wanted to be paid on the road, and said the agreement was only to take us to Ramla, and not to Jerusalem. He also struck Ahmed, our servant, while he was helping to arrange the load of one of the camels; and on my expostulating with him, he answered, "Let us get a little further on the road, and you shall see what *your* servant is." At last they insisted on going on, and said that Antonio and Muhammed had gone on. But I said I would not go on without the soldier. At last they were so insolent that we both dismounted, and leaving our servant Ahmed with the baggage, we went back with Paolo straight to the Governor. We walked up to the divan or room where the Governor sits with officers and secretary. I walked in, and Lady Georgiana stood near the door, as she knew that it was not customary for women to go into the presence of Turks, (though she was closely veiled.) The Governor thought at first that I had been beaten, by my coming in heated, and my turban round my neck, instead of round my head, but I explained the matter to the Governor, who was very civil, and begged Lady Georgiana to sit down, and on her putting off her upper shoes, as is usual on stepping on the mat, he told her there was no occasion for so doing. She sat down by me.

They settled the matter quietly by sending another soldier, and Muallem Ibraheem, and several others accompanied us to the place where the camels were waiting; they made us ride on some horses they had with

them, as they thought Lady Georgiana was tired. We soon reached the place, and Lady Georgiana mounted the dromedary again.

The man who had behaved so ill, on finding we had gone to the Mootsellim, as the Governor is called, had departed during our absence.

Muallem Ibraheem also sent a native Christian with us, besides the two soldiers. He was not however of the slightest use to us, and one of the greatest liars I ever met. The Christians in Palestine are really contemptible; crouching to the Turks, and afraid of giving a true answer, even about the distance of one place from another; but quite as fond of money and of cheating, when it is in their power, as the Mussulmans.

When we had ridden about four hours Lady Georgiana was so very tired that she begged to stop; we therefore pitched our tent in a place where there were a great many prickly pears; the name of it is Majdal, the Migdol of Joshua, and the Magdala in the 15th of Matthew, 39.

Soon after our arrival the Governor's brother arrived, pretending to have come on purpose to punish the man that had behaved ill to our servants; whereas he was going on his way to Jaffa, and he told me that had he found the man he would have broken his back, but this was only to get a Bakhsheesh. He asked me if my wife could give his wife any medicine that would do her good, as she had no children. I said I would ask her if she knew of any thing, and went into the tent extremely amused. Of course Lady Georgiana could give her nothing, but she sent her a bottle of Eau de Cologne, which was what he really wanted, as the Governor had expressed much curiosity about some bottles that he had seen in one of our cases which was open when he called on us. I also gave him a silver tea-spoon. The

Governor of Gaza, when giving his orders to the soldiers who escorted us, desired them not to take us off the *Sultan's highway*, for it was the safest, and not the road of the Bedouins. The expression of the Sultan's road reminded us of the King's highway in Numbers xx. 17.

Our Lord's command of "Salute no man by the way," can only be understood in the East, where the salutation never seems to end. "Peace be to you. How are you? You are welcome! To your heart! To your eyes! I am rejoiced! How are you? You are welcome! Heartily welcome! To your heart! To your eyes! How are you? How is your house? Praise be to God!" &c. &c. Every expression has its appropriate answer; and during all this time they keep touching each other, and then putting their hand to their forehead, sometimes putting their foreheads together, then laying their hands on their lips, heart, and forehead, in succession. This lasts a quarter of an hour, or perhaps twenty minutes, and then perhaps they will begin afresh and repeat the whole.

One can also understand the force of the wise man's remark in Ecclesiasticus xxvi. 27. "A loud crying woman and a scold shall be sent out to drive away the enemy!" for the vociferations of the Arab and Maltese women are tremendous.

The embroidered handkerchiefs so much esteemed among the Turks, and so beautifully worked that both sides are alike, must be a very ancient invention, as it is mentioned in Deborah's song, (Judges v. 30,) "A prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides."

The soldier Muhammed was a most amusing personage: he knew that he ought to have returned when the Governor sent the other soldier with us, therefore he took particular pains to ingratiate himself with us by

many professions of respect. He professed himself to be the slave of the lady, and used to kiss her hand, and put his forehead to it, then turn it and kiss the inside; this was to secure a good present on his arrival at Jerusalem. However, he was very useful, and when we asked him to do any thing he pointed to his head and eyes, and repeated, "By my head, by my eyes," using the gestures of an actor on the stage.

Our road lay almost all day through open fields, planted with olive trees; where there are no trees the ground was full of vegetation and flowers, but nothing grows under the olive tree.

4th January, 1829, Lady Georgiana rode on the donkey; we were in sight of the sea. The chief part of our road lay over an open heath, and there were many beautiful flowers on it.

After a few hours we arrived at *Ashdod*, where the Ark of the Lord was taken by the Philistines, (1 Samuel, v. 1,) when the hand of the Lord was heavy on them of Ashdod, (verse 6.) Near Ashdod is *Jibne*, where, in the time of Christ, the assizes of the Sanhedrim were held.

At Ashdod we went into the yard of a small cottage, as the house was entirely without windows, quite dark, and very uninviting. They brought us some sweetmeat made of grapes, some bread and coffee; we then proceeded on our way. A woman came up to my wife, who was riding her donkey, and kissed her hand, and said she loved her very much. She then asked Ahmed, who always walked by his lady when she rode, as is the custom, whether she was not the daughter of the King of England? He told her that she was not. The woman begged Lady Georgiana to show her her face a little, and she accordingly gratified her: she then kept near her, as she wanted a present, but at last the soldier told her to go away, so she retired.

5th of January.—We were awakened by a shower of rain, so that we were obliged to let the people come into the tent. We set out when the rain was over, and the soldiers proposed that Lady Georgiana should ride on one of their horses; accordingly we set off, she riding on a pretty dappled grey horse, with a long tail, and a Turkish saddle with a crimson cloth; but it began to rain again, the umbrella was brought, and Ahmed incautiously unfurled it before the gallant grey, who, as might be expected, took fright, backed and reared, and tumbled Lady Georgiana off; but, blessed be God, she fell on soft ground, and was not the least hurt. I was so much alarmed that I would not suffer her to remount, but made her ride on the donkey, and walked by her side the whole way. It rained terribly, and I was soaked through. We arrived at Ramla, the ancient Arimathea, and took up our abode at the Armenian Convent. We were received most kindly; they brought me water to wash my frozen feet, and afterwards the servants offered to perform the same kind office for Lady Georgiana, which, however, she declined, and the Priests were so considerate as to leave the room, that she might perform for herself.

The Greek Superior came to visit us with two or three Priests, and I gave to them Arabic and Greek Bibles. The old man read the Arabic Bible with much devotion, and listened with attention when I spoke to them on the second Advent of our Lord. That Christ died for our sins, the Churches are aware, but that He will come again and establish his kingdom upon the throne of his father David, the Churches seem to have forgotten. He has tarried too long, and it appears that the Churches have given Him up, and with him the holy ordinances.

At Ramla we dismissed our disagreeable camel-drivers, and hired mules and a shibbrea; not like the

one we had from Cairo, but simply a square wooden frame, on which a mattress was laid, on which my wife sat, and put her feet out in the front.

We proceeded only three hours, and pitched our tent among the ruins of a place called Latroon, which was a Christian town in the time of the Crusades.

The tent was placed just before an arch, under which the servants slept; the place was closed up at the back, and there were remains of the plaster on the walls.

In the evening there was a great dispute between the Mussulmans and Greeks about killing a sheep; the Mussulmans will not eat meat killed by a Greek, because he makes the sign of the cross, and the Greeks do not like to eat of an animal killed by a Mussulman, because he kills it exclaiming "In the name of the most merciful and compassionate God!" At last, however, they all partook of the meat, but who killed it I did not know.

On the 7th we left Latroon, at an early hour, and proceeded on our way to *Jerusalem*. The road became every moment more mountainous, and covered with heaps of stone, which reminds the Christian pilgrim of the words of Isaiah the prophet (lxii. 10.) "Cast up, cast up the highway; gather out the stones." Lady Georgiana could scarcely believe it possible that she was so near Jerusalem, the City of our God.

Olive trees grew all over the mountains, intermixed with a sort of ilex, that bears very large acorns with mossy cups.

We met immense flocks of goats, the property of the famous robber, Aboo Goosh, who at that time took tribute of all pilgrims who travelled that road. European travellers generally made him a present.

The mountains began to look more bare before we arrived at the village of Aboo Goosh, which is called Kiryat el Anab, or the Village of Grapes; we descended into a valley where the village is situated; it is very

neat, and there are several good houses in it. We stopped, and I asked "Where is Aboo Gosh?" A well dressed man answered he was in his house, where he desired us to go, which we accordingly did. The old man received us very civilly, took us up into his room, gave us oranges, sugar cane, and coffee. He recognised me as having seen me before, and on being told that we had two letters for him, he said they were not necessary. He made us a great many compliments in the Oriental style, repeating often that his house was our house, &c. He told us that Sir Sidney Smith had been there, that Queen Caroline had slept there, and had given him five hundred dollars as a present. He mentioned many other persons who had given him presents, particularly Lord Belmore, who had given him pistols.

Aboo Goosh called his children and grandchildren in to see us; one very pretty little girl, of two years old, and several boys, one nearly sixteen. I presented Aboo Goosh with a day and night glass, with which he seemed pleased, and stuck it in his girdle. He was very handsomely dressed, with a gold handled hangar or dagger in his girdle, and a cashmere shawl round his head. Lady Georgiana gave the little children a small piece of gold money, a piece about the value of a shilling, and the great tall boy held out his hand for one also, which of course we did not refuse. There is in this village a deserted convent, called Mar Yacoub (St. James), which seems in good repair, but it has no door. It is well built, and stone is so plentiful that one might easily build a good house.

After an hour we proceeded on our way, the mountains becoming more bare, but terraced up to the very top from having been formerly cultivated, I suppose.

In one place we passed the remains of a wall of solid masonry, which we were told was the remains of a convent; there was a well constructed bridge near it, and

a village called Helloon, or Helena, probably some establishment of the Empress of that name. We afterwards ascended an extremely long hill, and at the top there was a large open plain. After proceeding along it some time, the soldier riding near Lady Georgiana exclaimed, "Kuds!" i. e. Jerusalem!

Yours affectionately,

JOSEPH WOLFF.

### LETTER III.

*Linthwaite, 28th March, 1839.*

TO SIR THOMAS BARING, BART.,

"For Zion's sake I will not rest,  
I will not hold my peace,  
Until Jerusalem be blest,  
And Zion dwell at ease.

Until her righteousness return,  
As daybreak after night,  
The lamp of her salvation burn,  
With everlasting light.

And Gentiles shall her glory see,  
And King's proclaim her fame,  
Appointed unto her shall be,  
A new and holy name.

Far from Zion, far from home,  
Earth beholds a captive band,  
Wretched strangers here we roam,  
Thinking on our native land!"

I was now for the third time within the gates of Jerusalem, and my wife for the first time. Jerusalem, whither the tribes shall go up, the tribes of the Lord! Jerusalem, which is joined and compacted together with that Jerusalem above! Yea; the Lord shall build up the walls of Jerusalem, and gather the dispersed children of the daughter of Zion. How long, oh Lord, wilt thou not have mercy on Jerusalem? The Lord shall yet comfort Zion, and choose Jerusalem.



Yet neither I nor my wife have seen, though standing within its walls, the good of Jerusalem.

We were now at Jerusalem, where as I have often related to you, the Jews come to the spot where their ancient temple stood and sing—

“ Lord ! build, Lord ! build,  
Build thy Temple speedily,  
Lord ! build, Lord ! build,  
Build thy Temple speedily.

In haste, in haste, in haste, in haste,  
Even in our days, build the Temple speedily !”

We had now arrived at Jerusalem, when the few Karaite Jews who reside there sing :

*Rabbi.*—“ On account of the Palace which is laid waste,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of the Temple, which is destroyed,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of her walls which are pulled down,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of our majesty that is gone,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of our great men that have been cast down,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of our precious stones which are burned,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of the Priests who have stumbled,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—“ On account of our Kings who have despised Him,”

*People.*—“ We sit lonely and weep.”

*Rabbi.*—"We beseech Thee to have mercy upon Zion,"

*People.*—"Gather the children of Jerusalem."

*Rabbi.*—"Make haste Redeemer of Zion,"

*People.*—"Speak to the heart of Jerusalem."

*Rabbi.*—"May beauty and majesty surround Zion,"

*People.*—"And turn with Thy mercy to Jerusalem."

*Rabbi.*—"Remember the shame of Zion,"

*People.*—"Renew again the ruins of Jerusalem."

*Rabbi.*—"May the Royal Government shine over Zion,"

*People.*—"Comfort those who mourn at Jerusalem."

*Rabbi.*—"May joy and gladness be found upon Zion,"

*People.*—"A branch shall come forth at Jerusalem."

When the great Nahmanides, supporter of the principles of Maimonides, entered Jerusalem, soon after the Crusaders were expelled, he found only *one Jew there*, and he observes that even that *one Jew* was oppressed and was afflicted, and, like Nehemiah of old, he wept when he saw Jerusalem cast down and in the dust.

"Over these things" (he wrote in a letter to his son), "I weep that our glorious and our beautiful house is laid waste."

Soon after him the great Isaac Loria intended to settle at Jerusalem, but he relates that he saw Satan standing with one foot upon a Muhammedan Mosque, and with the other upon a Christian Church, and therefore changed his mind, and spent his days at Safet.

Soon after him the author of Caphtor Wapherakh came to Jerusalem and took a great deal of pains to find out the ancient places.

Nahmanides built a Synagogue at Jerusalem soon after his arrival there, of which the ruins are still to be seen, and are much venerated by the Jews.

As soon as we were near the gate of the city, Paolo, our servant, began to cross himself with great rapidity, exclaiming "Kyrie Eleison! Kyrie Eleison!"

As we could not be received in the Armenian convent, we took up our abode in Mar Michael, the Greek convent, where I had resided before when at this place with the American Missionaries. It is situated on Mount Calvary.

As soon as we got into a room Lady Georgiana and myself returned thanks to God for our safe arrival upon the literal Zion. Is not the Lord in Zion? Is not her King in her?

From the terrace of Mar Michael is to be seen the Church of the Holy Sepulchre, the Mosque of Omar, called *Harraam Suliman*, (Temple of Solomon,) the Mount of Olives, and the great Armenian and Greek Convents, Mar Jacoub and Mar Constantinos. The Latin Convent is close beside it, being only divided by a narrow lane.

The Superior of Mar Michael, Joel by name, did not recognise me at first, for when I was there before I had a long beard, and now I was only beginning to let it grow again.

I sent for my old friend Papas Isa Petrus, who came, and was delighted to see us.

The buildings of Jerusalem are all of white stone, which gives the city the appearance of being new, when it is seen from any eminence, but when one walks through, its ruined walls and houses meet your eyes at every turn.

I had not been well ever since I had got wet, and about 12 o'clock at night I was taken with such a difficulty of breathing that we were obliged to send for some one to bleed me. I had also a blister on my left side, and on the 8th I had leeches applied.

Mr. Amzalak, a Jew from Gibraltar, who speaks English, called on us; we talked over the circumstances of my former visits to Jerusalem; he begged us to call on him and his wife.

Sir Moses and Lady Montfiore lived in Mr. Amzalak's house at Jerusalem, and he spoke in high terms of their liberality.

On the 9th January I was somewhat better.

On the 10th, the weather was very bad, nevertheless three Jews came; one named Baruch, and Rabbi Abraham Ben Jeremiah, mentioned in my former journals. I had a long conversation with him. I never saw a more decidedly obstinate character, determined to oppose every point, and not yield an inch.

Moosa Bey, and two or three other Turks, called on us on the part of the Governor. Moosa Bey is the man who caused Mr. Fisk to be put in prison. He was, however, very civil, and asked me if I had no flints for pistols to give him.

On the 17th I was able to go out again.

A good many Jews called on us, for the purpose of arguing on the subject of religion, amongst others, Aaron Loria, one of the descendants of the great Isaac Loria.

He pointed out to me the seeming contradiction which is to be found between the genealogy of our Lord, given by Matthew i. 16, where Joseph is called the son of Jacob, and Luke iii. 23, where Joseph is called the son of Heli. I answered that he was not called the *son of Heli*, but *of Heli*, as in the East to this day the father-in-law is mentioned instead of the father; and we find an instance of this in Genesis xxxvii. 35: "All his sons and daughters rose up to comfort him," viz. Jacob, who had only one daughter. This difficulty is justly explained by the Rabbies, in the treatise called Bereshith Rabba, in this way: "A man may call his son-in-law his son, and his daughter-in-law his daughter." St. Luke does not say, as St. Matthew did, "Heli begat Joseph." St. Luke, therefore, gives the genealogy of Mary, though

her name is not mentioned, as in 1 Chronicles ii. 34, 35, the mother's name is not mentioned, though the genealogy is given from her.

Another young Jew, of great talents, called on us, and told us he had found me mentioned in Job i. 7: "*Satan came from going to and fro in the earth, and from walking up and down in it!*"

Amzalak, the Jew, called on us: I never saw a Jew more fond of his money than he is. He asked me to write a letter for him to Lady Hester Stanhope, to ask her to pay him the money she had owed him for several years, on which account he bestowed on her a thousand curses.

We called on him one sabbath, and found there a great many Rabbies assembled; one of them refused to shake hands with me on my asking him, he said he was afraid that if I touched him he should become a Christian. The rest of the Rabbies conversed with me. They asserted that the Jews had still a King beyond the river Sabbatyon. This assertion rests solely on the story related in the book, called Geliloth Erez, where the author affirms with an oath that he will not lie in a single letter, but relate what he himself has seen. He then informs us that in his travels he found a river sixteen miles in breadth, each mile eight thousand feet long; the water flowing with such rapidity that the sound thereof is heard at a distance of two days' journey. This river he saith is called Sabbatyon or Sambatyon, because, though it throws up large stones as high as a house all the week through, yet it rests and becomes perfectly dry two hours before the commencement of the Sabbath, and begins to run with all its fury as soon as it is ended! Beyond the river, he affirms, there are as many Jews as the sand of the sea, living in great affluence and plenty. They have twenty-four Kings, and one powerful one who is over all the rest. With

respect to their descent, he saith, some think that they are of the family of Moses, others say they are a part of the ten tribes. (See Joseph and Benjamin, written by Joseph Samuel, C. F. Frey, Vol. I. Letter IV.) The Jews also are in possession of a letter pretended to have been written by the Jews residing beyond the river Sambatyon, giving a description of their prosperity, that they were sitting day and night reading the Talmud, and the Law of Moses, and at the same time exhorting the Jews of Palestine to repent, and turn to the Lord their God.

It is very remarkable that all those Eastern nations who live in a state of oppression, fancy that a remnant of their nation live in some distant country in a state of great prosperity; for example, the Samaritans, whom I have mentioned in my first volume, and who are residing upon the same spot as they did in the time of Christ, pretend that there are a great number of Samaritans in London and Paris. The Sabeans, or disciples of John the Baptist, residing at Bussorah, Gorno Sook-al Sheookh, near the river Euphrates and Tigris, believe that the Mandaye Yahya, another name for the sect, are in great numbers, and living in splendour at Fetz and Mekenez in Africa. The Ali Ullahe, *i. e.*, the believers in the divinity of Ali, believe that a great number of their sect reside beyond the country called Soolmestan, the Land of Darkness.

I have sometimes discussions with our old friend Papas Isa Petrus, a man of considerable talents, but he thinks that the preaching of the Gospel at Jerusalem will not be of any use, and when I beg to convince him of the power of the Gospel in converting sinners, he clears his throat invariably, begins by agreeing with what has been said, but proceeds to observe, *that this is not the time*. "If we had a government come si deve, *i. e.* as it ought to be, we could do so, but *this is not the*

*time; this is not the time.* He observed that he had preached the Gospel in his church for some years, but the people are so oppressed and tyrannised over *that this is not the time*; and then he finished his discourse by lamenting over the eighteen hundred piastres the Turks took from him!

But it must be confessed that Jerusalem was at that time in a dreadful state. The Governor (Mootsellem), Moosa Beg, the Chief of the soldiers, and Omar Effendi, the Chief of the Mosque of Omar, and the Cadi, the chief Judge, all vied with each other, seeking whom they might devour; or, according to the idiom of the country, "loving to eat much." The Pasha of Damascus visited Jerusalem every day, and as a visit from the Pasha was always a time for extracting much money, every one that could go went; Mussulmans, Greeks, Jews, all went; some to Jaffa, the ancient Joppa, some to Nablous, the ancient Sichem, some to Karak, in the land of Moab, until the storm was over. The prophesy of Hosea iv. 18, herein is verified, "The rulers with shame, or shamefully, do love, Give ye."

We hear every day, five times, as is the case in all Muhammedan countries, the cry from the Mosque; a plaintive and rather musical chaunt, of "Prayer is better than sleep! God is God, and Muhammed is the prophet of God!"

It reminds one of the prophesy of Isaiah lxii, 6: "I have set watchmen upon thy walls, Oh, Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence," &c. The custom of exhorting publicly, not only to public but also to private prayer, does not only exist among Muhammedans, but also in the Roman and all the Catholic Churches in the East. The Protestant Churches form the only exception; for which we are indebted to the *light of Ultra-Protestantism*.

The talismanic power of the word *Protestantism* has long since passed away from me.

Three Jews called on us on the 19th of January, and brought forward the most frivolous objections, merely for the purpose of arguing. When I shewed the fulfilment of Micah v. 1, that the Messiah was to be born at Bethlehem, one of them said, "How do you know that that text refers to the Messiah? Perhaps it refers to this man here, for he was born at Bethlehem"; pointing to one of his companions.

January 20.—Mr. Amzalak came again to get me to write a letter in English to Lady Hester Stanhope about paying the money that she owed him for above two years. The accounts we heard of the distress she had occasioned by not paying her debts were quite shocking: one poor man, it was said, had actually died of grief on this account.

While Amzalak was with us, an Armenian Bishop, with several other persons, came from the convent to visit us. I shewed him the letter I had from the venerable Patriarch of Echmiazin, who has the title in Armenia of Katochicos, which corresponds to Catholic, for he is the universal Patriarch of the Armenian nation throughout the world. The Bishop kissed the letter very reverentially, and put it to his forehead before he read it.

An Armenian tailor came to speak about a house for us. Lady Georgiana happened to take up a letter and read; the man began to whisper to Mr. Amzalak, and he answered, "Oh yes, she can read English, French, Italian, &c." And the Armenian was still more astonished on being informed by my wife that in England the maid-servants can read and write. He said it was very good. Lady Georgiana then offered to instruct his daughter; he seemed to be pleased with the idea, and said he would send her when we had a house of our own.



I called on the Governor, who was very civil to me, and said no one would interfere with us if we staid ten years. He asked if we had English sugar. I replied, "Yes," asking at the same time if he would like some? He replied it would be very acceptable. Accordingly we sent him a loaf. It would be deemed not a little singular were an European Governor to ask for such a thing.

The actions of the Jews, when they converse, are the most extraordinary, not to say ludicrous, that can be imagined, and whatever language they speak they always mix it up with Rabbinical, Hebrew, and Chaldean words.

As the Pasha of Damascus had arrived at this time, every one staid at home as much as possible for fear of being made to pay tribute. How different is this to the Queen's visits in England, or the Monarch's visits in Russia.

22nd of January, Mr. Amzalak called and said he had expected us to call on him. One day he accompanied us to the house where Rabbi Shlomè lives, but he only went out of respect to us, as he never visited any of the Jews: he was a Prince among them; they all came to him, but he went no where. The last visit he paid us, he told me he should come no more, as I told him such humbug about Christianity, and of Jews being converted. One day he boasted of keeping the law, and Lady Georgiana remarked to him that she thought he did not always keep it, as he often took the name of God in vain; he replied that the commandment did not refer to the common name of God, but that name by which God made himself known to Moses. We paid a visit to Rabbi Shlomè's wife; she is the mother of our friend Rabbi Isaac at Cairo; she and her two daughters-in-law, and Isaac's children, live together. They were good-natured, and said they liked Lady Georgiana very much, because she loved the children. They asked us to come often to see them.

We circulated a great many bibles in Hebrew and Arabic among Jews and Christians.

There is a Greek convent called *Mar Saba*, i. e. Saint Saba about twenty miles from Jerusalem, 'on the way as thou goest to Jericho and the Dead Sea.' When we were at Ramla, during the visit of the Greek Priests, I happened to mention our intention of making an excursion to the convent, one of the Priests earnestly begged of me not to think of taking Lady Georgiana with me, as Mar Saba killed every woman that went there. A most saintly act!

This convent was founded under the Emperor Justinian, who gave the monks a tribe of Arabs, as slaves, who therefore still bear the name of *Abedea*, i. e. *Slaves*; however, shortly before we were told this story, the Arabs had dug down part of the wall of the convent, and entered it with women and children, and Mar Saba had killed none of them. There are holy men in that convent who spend their lives in prayer, day and night, and these monks also perform the offices of the good Samaritan to pilgrims who go to Jericho, and they have, in some degree, softened down the wild character of the Ishmaelites but they do not lead a life of listless contemplation; on the contrary, manual labour is enjoined on them.

The monks of old have contributed much towards the propagation of the gospel among the Heathen. Simon Stylites, so much ridiculed by many in modern times, had done more good, and more for the advancement of the gospel, than many modern divines by their compilations of volumes of commentaries: the heathen Arabians were converted by him to Christianity, especially those of Palmyra. Theodoret says of him, "This shining light, placed as it were on a candlestick, sent forth rays from all sides like unto the sun, and Iberians, Armenians, and Persians might be seen to draw nigh to him to receive holy baptism."

St. Antonius preserved the orthodox faith in the deserts of Thebes, with his five thousand hermits, whilst, as St. Jerome says, "the world wondered that it became Arian."

An Abyssinian Priest, of the name of Christophoros, lived many years at Mar Saba. He spent whole days and nights reading the Gospel and Psalms, and at one time went into the wilderness, absorbed in deep contemplation, and fasted, according to the Greek manner, forty days. He sometimes slept and was awakened by the howling of the lions and tigers. He was asked if he was not afraid: "Afraid! (he answered,) why should I be afraid? Christ is with me!" When the Arabs attacked the convent, he defended it, and wounded one of them, and for this reason he retired to Mount Sinai.

On the 24th of January, 1829, Lady Georgiana and I visited the Karaite Jews. There is now only one man, and he was old, some boys and five women, whose husbands had fled to the Crimea, where they reside peaceably near Bakhtshiseraj, among their brethren in the place called *Jufut Kalè, Castle of the Jews*. The Karaite Jews at Jerusalem all live in one house, and their synagogue is under the same roof. They shewed it to us. We descended twenty steep steps, and found ourselves in a narrow but rather long arched room. They shewed us a very ancient manuscript of the Hebrew Bible. The old man gave a blessing in Hebrew before we left the Synagogue, and afterwards I prayed that the captivity of Israel might be turned away, and that they might believe in the Lord Jesus Christ, who was despised and rejected of men. They all recollected me from my former visit in the year 1823. It is, however, a remarkable fact, that the unqualified and total rejection of ancient tradition has produced, as among Christian Dissenters, a host of modern traditions and infidelity. A great part of our time at home was taken up with

selling Bibles at a low price. Rabbi Hirschel, of London, wrote against me to the Jews of Jerusalem, recommending them not to converse with me.

I invited, one Sunday, the Christians to attend my preaching. Five Greek Priests came. One of them read a chapter in Arabic, and then explained it. After them Papas Isa Petros came, who had an argument with *Papas Eesa Keturjee*, about Justification by Faith, against the doctrine of Justification by Works.

In the morning, four very promising Jews came. One of them said to me, how wonderfully were fulfilled the threatenings of Moses in Deuteronomy xxviii. 64, 66: "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night." How wonderfully have these prophecies been fulfilled to the very letter! and therefore we shall see wonderfully fulfilled: "The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God has scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Another of them made the important observation,

that according to Jeremiah xxiii. 6, the Messiah is to be called "*Jehovah our Righteousness*," and as such, that branch of David, He is to execute *judgment and justice in the earth*; neither of these two predictions have been fulfilled in Jesus of Nazareth. We Jews do not believe in him, and therefore he cannot be our righteousnes; nor does He execute judgment and justice in the earth. I then replied, "I answer you with your preceding observation. Wonderfully the threatenings predicted against the Jews have been fulfilled, and from this ye are convinced that also the prophecies respecting your future restoration will be fulfilled. Now, I say, wonderfully have the prophecies respecting the sufferings of Christ been fulfilled, and therefore we may also conclude that the prophecies regarding his future glory will be fulfilled *in a wonderful manner*, as you observed, with regard to the *restoration of the Jews*."

The Romanist Priests have decidedly prohibited their flock from receiving the Bibles from me, though the edition I circulate is the edition of the Propaganda.

One of our Greek servants sent away to-day a beggar because he was a Romanist, at which we were much vexed. There are very erroneous impressions with regard to the privations which people suffer in these countries, and therefore I shall enter into some particulars as to living here. The houses are built of stone, and not at all ill-built; the rooms in general of a good size, and if one wishes it one can procure glass windows, though the natives do not use them. Our expense, including firing, did not exceed 3s. a-day for five persons, and very often some one to dine with us. Lady Georgiana bought once a piece of good stout brown satin for about 23s. enough to make her two outer dresses. I advise travellers to bring a good deal of European sugar from Malta, and also tea, as the latter is not to be procured in Palestine, and in Egypt

is very dear and bad, and the sugar is very bad; also oatmeal for gruel, and arrow root, in case of sickness, is very useful. My dear readers will, without my telling them, perceive that these observations, as many others about the country, come from Lady Georgiana.

Yours affectionately,

JOSEPH WOLFF.

#### LETTER IV.

*Linthwaite, 28th March, 1839.*

DEAR SIR THOMAS,

†

I must give you a specimen of the sacredness with which the Muhammedans perform their oaths.

The Pasha of Damascus, who was at Jerusalem at that time, wrote a letter to the Sheikhs of Bethlehem and Bethshallah, who are independent of him, to come here and visit him, swearing by G—, and Muhammed the Prophet of God, that he would offer them no molestation. Accordingly, trusting in this hitherto sacred oath, they arrived, in number twenty-eight men. The Pasha received them very kindly; gave them coffee, pipes, &c.; but, instead of letting them depart, he put them in prison, where they are to remain till they pay four hundred purses; a purse is five hundred piastres. “For because of swearing the land mourneth.” This was the sin of my nation in former times. “Hear ye this, oh house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, *but not in truth nor in righteousness.*”—Isaiah xlviii. 1.

Aboo Goosh, the celebrated robber, had also gained permission to take possession of Beth Omar, near Hebron, and drive out the inhabitants thereof, and for this he was to pay one hundred purses. Lady Georgiana was speaking on these subjects to our Muhammedan servant Ahmed, for here the servants always bear part in the conversation, and she took occasion to remark that the Turks would be requited for all those acts, and also for their persecution of the Jews. She read to him the Prophecy of *Obadiah* in Italian with which he was much pleased, and when it was said that the Jews should reign on the Lord's holy mountain, he said: "Yes, they will be the greatest of all."\*

During the stay of the Pasha at Jerusalem some of the Jews tried to make their escape, but they were overtaken between the straits from Jerusalem to Nabloos, "all her persecutors overtook her between the straits." The tyranny, treachery, and unnatural crimes committed by the Turks at Jerusalem, together with the low ebb of the state of Christianity there, affords a complete picture of the days of Judah, just before the Babylonian captivity, and again in the time of Christ. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters; they have forsaken the Lord. Her princes are rebellious, and companions of thieves; *every one loveth gifts, and follows after rewards.*" Isaiah i. Amidst these nations who have trod in the steps of the Jews in government and character, some thousands of the remnant of Israel sit weeping, and the sight of Jerusalem should be to them a matter for self humiliation, and at the same time *for consolation and hope*—for in the character of these nations they have an exact picture of their own conduct which brought them into captivity, and at the same time they may remember also these words recorded in Isaiah,

\* But the people of that country say frequently things to please one.

xlvi. 6, "I was wroth with my people, I have polluted my inheritance, and given them into thine hand: thou didst shew them no mercy, upon the ancient hast thou very heavily laid thy yoke, but these two things shall come to thee in a moment, in one day, the loss of children and widowhood." Yes, my nation have full confidence that Saviours shall come up on Mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's.

Our friend Baruch, a Jew from Nabloos, the ancient Sichem, called on us. I preached to him Christ again, and after a discussion of one hour he\*confessed that nothing could be objected against my arguments. Rabbi Michael, who had arrived from Egypt, and who knew me in former days, also called on me, and Rabbi Israel, who listened with the greatest attention, and said that he did not like to dispute but to hear what I had to say. I also examined the son of Rabbi Isaac Ben Shlomè, in Hebrew, who is a boy of five years of age; he read the Hebrew quite fluently, translating every word into German as he went on. He is a very fine little boy, and has the independent air and manner of his father, who would feel himself as much at his ease in the King's palace as in his shop, yet without the least forwardness. Jews continued to come in crowds, with whom I conversed whole days, some noisy, some very attentive.

Omar Effendi, the Chief of the Mosque of Omar, sent for some eye water; he offered to accompany me to the Pasha. It is far better to go the straight way to work, for if one attends to the advice of the poor timid Christians of Jerusalem, travellers would lose all their privileges as Europeans, and would soon be looked upon as *Rayahs*, i. e., tributary subjects; and for this reason I wore always a white turban when I went out. As often as one goes out one is reminded of Jeremiah's mournful complaint: "How does the city sit solitary



that was full of people," for you scarcely meet a person in the street: occasionally a door opens, and people look on each side before they come out, and shut the door carefully. The houses are all built with the windows into the interior court, instead of to the street, except a small window to see who is at the door.

The people wear very warm clothes, and those who can afford it wear cloth pelisses, lined with fur. The only way of warming oneself is with a pan of charcoal, and this is a very poor substitute for a fire-place. Wood, for fuel, is cheap.

The people of Bethlehem, four miles distant from Jerusalem, and Bethshallah, the ancient Ephratha, are very wild in their habits of living. When one of them dies the women dance round the corpse, cast dust on their heads, scream and rend their clothes, which reminds one of Joshua vii. 6. In all these countries women are hired to wail at the funerals; the noise they make is something like the noise that boys make in England to drive the birds from the corn, but when it is uttered by numbers of people at once it is very wild and mournful. It must be confessed that though there is a great deal of superstition prevailing in the Roman Church, still there is more decorum by far observed in their mode of worship than among the Greeks and Armenians. The reason is evidently this, that they are better educated, and their missionaries sent out had an education in Europe, and are also more acquainted with the Fathers than in general the Eastern nations are. The Neapolitan Lazzaroni and the Sicilian Roman Catholics must be excepted; there superstition prevails in a high degree. The following circumstance happened at Bethshallah, on a former visit of the Pasha of Damascus. The inhabitants of Bethshallah went into the fields for fear of the soldiers, and when they returned they found that the church had been broken into, and

the houses also. The Church is dedicated to Saint *Nicholas*, and the people always prayed to him. Finding these depredations, the people proceeded to the Church, and addressed the image thus:—"We always pray to you, and why do you suffer the soldiers to do such things? We shall now give you a good shooting, and if it happens again we shall turn you out altogether." They accordingly shot at him several times. They then went to the Priests, and said:—"Why do you not always pray that we should be preserved from the soldiers?" They then cut off the Priests' beards. We received one day white bread from the convent of Greek nuns. The picture of Christ in the Temple is stamped upon it in the same manner as gingerbread is stamped in England.

One day a report was spread all over Jerusalem that Muhammed Ali, the Vice Roy of Egypt, had turned Christian. I dare say that the Sultan frequently caused such reports to be spread, in order to make Muhammed Ali hated among the Muhammedans. Muhammed Ali plays frequently the same trick to the Sultan. However, Abd Allah, the late Pasha of Acre, was the originator of the above report.

An old Jew called one day to beg me to write a letter for him to the British Consul at Jaffa, on account of the Jews having robbed his wife of all their property while he was absent.

Whilst the Pasha of Damascus was at Jerusalem, a disturbance broke out at *Hebron*, the burial place of Abraham, Isaac, and Jacob. The Sheikhs of that place refused to pay tribute to the Pasha. Their example was followed by the Arab Chiefs of Nabloos, the ancient Sichem. The disorder and tyranny about Jerusalem was so great that the people did not hesitate to say that they wish that the Franks (Europeans,) were to take possession of the country altogether. One day letters arrived

for the Greek Bishop from Constantinople, containing the following *emblematical* expressions: "The *pelissemahers* are come near Constantinople to eat fish of the *Bosphorus*." When I asked what is meant by this, Yoel replied, "That the Russians had arrived in the neighbourhood of *Stambool*," i. e. Constantinople. We were one day so short of money that we had only a few dollars remaining, and still we could not get our money from Alexandria. Imagine, to be with a wife in such a place. The British Consul at Jaffa was afraid to lend us money, as Lady Hester Stanhope had not paid her debts.

Our servant, Antonio, went into the church of the Latin convent, and stood near the door just to hear the music, for they have an organ. The Superior came up to him, and desired him to go out. He answered, he was not a Turk, he was a Christian. The Superior answered, "A Christian! A Greek! Pooh! get out, we do not want you here." When I was at Jerusalem in the year 1821, the Great Rabbi Mendel, so frequently mentioned in my former volumes, said to me one day:—"You wish to convert us to Christianity. Look to Mount Calvary, where Jesus of Nazareth was crucified, of whom you say that He came to establish peace on earth. Look to Calvary, there his followers reside, Armenians, Copts, Greeks, Abyssinians, and Latins; all bear the name of Christians; and Christians are shedding the blood of Christians on the same spot where Jesus of Nazareth died." I told him that if I were to argue with him against the *religion of Moses*, and say that the religion of Moses was not good, for Cora, Dathan, and Abiram rebelled, would you not answer me that they acted against the religion of Moses? I answer to you the same, that those Christians do not act up to their profession. It is, however, an awful truth that the *blood of Christians* is shed by *Christians*, within the walls of the Church of

the Holy Sepulchre on the day of *Good Friday*; and Turkish soldiers are obliged to establish *peace* and *good-will* between Christians and Christians with swords in their hands! A Franciscan Friar told us with great delight that he had given a sound bastinado to the Greek Papas IN THE MOST HOLY SEPULCHRE! It is, however, a remarkable fact that the Greeks, Armenians, Syrians, Abyssinians, Copts, and Chaldeans, call themselves *Catholic Christians*; whilst those Greeks, Armenians, Syrians, Abyssinians, Copts, and Chaldeans who have been drawn over to the Romish Church protest, (especially those Armenians and Greeks turned Romanists and residing in Anatolia,) against the name of *Catholic Christians*, but call themselves "*Papistian*" i. e. Papists. When at Kiutaya, Attalia, and even frequently at Jerusalem, I asked some of the above-mentioned native Christians, Are you CHRISTIANS? They replied: "No, BUT WE ARE PAPISTIAN," i. e. *Papists*.

But the most intolerant of all of them are the Spanish Friars at Jerusalem. I heard, from good authority, that they poisoned, a few years ago, their *Riverendissimo*, i. e. Superior, who was an Italian, for having shewn more tolerance than they approved of towards other Christians.

Mr. Sams, a Quaker, who is a bookseller at Darlington, arrived at Jerusalem, and brought us letters from England.

The Latin monks told their flock that if one person belonging to their convent should take the Bible from us, they would apply to the Turks to have him turned out of the city.

We read, with pleasure, at Jerusalem, the prospects of the Christian Church, written by Gerard Noel, and the Dialogues on Prophecy. These works were particularly interesting to us when at Jerusalem.

On the 10th of February, 1829, Lady Georgiana and myself went out. Lady Georgiana rode on the donkey, and I walked, and one of our servants, one of the Greeks of the Convent, and a Mussulman who belongs to the Great Greek Convent, accompanied us. We went out of the gate of the town, and rode outside the walls. The first place we were shewn was the pool of Bethesda, (John v. 2, 3). It is now nothing but a well, just below the city wall, and beside it a stone brought for the purpose of giving drink to mules, &c. We proceeded further and passed along the side of the valley of *Jehoshaphat*. "I will also gather all nations, and will bring them down into the valley of *Jehoshaphat*." It is very beautiful to look down into it; every thing was then fresh and green. We then proceeded down into the valley below the Mount of Olives, and dismounting we climbed over a low wall, and entered into the garden of Gethsemane, where our Lord spent His last evening in prayer with His disciples, and they were not able to watch with Him even *one hour*, and therefore, having compassion upon their weakness, He suffered them *to take their rest*! Lady Georgiana and I went under one of the Olive trees with which it is planted, which are very large, and apparently old, and prayed for our own spiritual improvement, and the restoration of Israel. Along with us came some Jews, to whom I preached Jesus Christ. Alas, they blasphemed, but in Gethsemane we prayed for them.

After we left Gethsemane we came to the building which is called *Absalom's pillar*. It may be the situation, but certainly not the building, which is a Church. Close to this building is another old building called "*the Sepulchre of Pharaoh's Daughter*, who was wife to Solomon. Beautiful for situation, indeed, is the city of Jerusalem. Immediately after we had passed the two buildings before-mentioned, we ascended a very steep-hill, below

which run the waters of Siloam mentioned in Scripture, (Nehemiah iii. 15, John ix. 7). We did not go down, as I began to be tired. We then proceeded forward to the gate of the city, situated on Mount Zion, which was the hill we had ascended. You are aware, my friends, that "the Lord loveth the gates of Zion more than all the dwellings of Jacob!"

Thence, taking a small circuit, we came near two buildings which stand at a small distance from each other. One is said to be the house of *Caiaphas*, where our Saviour was imprisoned. It was the house of that Caiaphas, who, though believing the *existence of the Son of God*, was not inclined to believe that Jesus was the same, for Caiaphas's question was not, "Dost thou believe in the existence of the Son of God?" but, "*I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.*" And this is what I always try to convince my nation, that the Jews of the present day are not *orthodox Jews in any sense of the word, for the Jews in the time of Christ believed a Trinity.*

Rabbi Simon Ben Johai explains Deuteronomy vi. 4, in this manner: "The Lord, or Jehovah, and our God, and Jehovah are One. He is the beginning of all things, the Ancient of Ancients, the Garden of Roots, and the Perfection of all Saints; and he is called the Father. The other *Elohim*, our God, is the depth and fountain of Sciences, who proceeds from the Father, and is called *the Son*. The next, or Jehovah, he is the Holy Ghost, who proceeds from them both, and is called the Measure of the Voice. He is one with the others, and is united with them; and therefore, he says, hear, Oh Israel, *i. e.*, join together the Father, the Son, and the Holy Ghost, and make him one essence, and one substance. For whatsoever is in the one, is in the other. He has been the whole, he is the whole, and he will be the whole."

I would recommend to my readers, Joseph and Benjamin, published by Joseph Samuel C. J. Frey, where they will find similar striking proofs from the Rabbies, regarding their belief in the Trinity. How often did Rabbi Mendel, at Jerusalem, confess to me, that there was great wisdom in the doctrine of the Trinity; and in the year 1832, the same Rabbi told me the *following striking fact*, that a Polish Roman Catholic had turned Jew, and came to live at *Safet*; but whenever he heard the Jews speak against the doctrine of the Trinity, he was pricked to the very *heart*, confessing that there was great wisdom contained in the doctrine of the Trinity.

But to return to our walk. From the Sepulchre of Caiaphas we went to the Sepulchre of the Kings, or, as the Turks call it, the *tomb of David the Prophet and King*; and the Turks have built a mosque on it. At a little distance from the Sepulchre of the Kings is the Greek burying-ground, situated on Mount Zion. Here poor Dr. Dalton, a pious missionary to the Jews, was buried. We then returned to Mar Michael. On our return to our lodgings we were visited by three young Jews. I never dismissed any one of them without having spoken to them about Christ; but, I was obliged to go by appointment to the Armenian Patriarch, *Bogos* (Paul) by name. *Israel* and *Menahem* remained with Lady Georgiana, and asked her many questions about Christ and English Christians, which she answered as well as she could. *Patriarch Bogos*, on whom I called, is the Ex-Patriarch of *Constantinople*—a man of great talents, powerful mind, deep learning in the Armenian *Literature*, and of a *conciliatory spirit*. He made an attempt to reconcile the Armenian, Greek, and Roman Catholic Churches with each other, on which account the Armenian nation forced him to abdicate the Patriarchal Throne, and he went to Jerusalem, where he had, however, great influence. He has improved the

Convent, and avowed his disbelief in the miracle of the Holy Fire, which the Greeks say descends every Saturday before Easter into the Holy Sepulchre of Jerusalem; at which time abominations are committed, with which I am not inclined, my dear Sir Thomas, to tire you with a description of. On my return I met the Jews; they talked in general very calmly, but sometimes they broke out into heat. Several other Jews called, with whose zeal, sincerity, and candour, I felt great satisfaction. The eagerness with which all of them read the New Testament is surprising.

We went the day following to the Holy Sepulchre. The Mussulmans make every place like a bazaar; they always make a noise, and attend in numbers to extort money. When we arrived in the court of the Church there were numbers of persons waiting for the opening of the door—Greeks, Armenians, Romanists, and Nuns with their black gowns and white veils. The Latin Priests were already inside, singing their vespers. We were first shewn into a small chapel, in which there were a great many pictures. It is said that here Abraham sacrificed Isaac; but that was on Mount Moriah. When the gate was opened, we waited a minute or two to avoid the crowd. We then entered it; it is a very fine building. We were first stopped by the door keepers to shew our *Teshere*, which is a written permission from the Governor to see the Sepulchre. We proceeded then to the left, and passed a place cut in the stone, which the pilgrims were kneeling on and kissing. They say that here Jesus stopped. We passed on, and went up a few steps, and then under a low archway into a small square room. On the whole length of the right side is a large stone, which is said to be the stone that closed the sepulchre where Jesus was laid. It is hung all over with lamps, and when we entered, an old Greek Monk was sprinkling rose water on the stone.



We kneeled down, and I began to pray, but our tears interrupted our words, so that we were only able to utter a few broken sentences. We both wept aloud. When rose from our knees we were taken to Golgotha, up a flight of steep dark steps, when we came to a place which was again lighted up. Here is a marble placed on the spot where the cross stood, with a circular opening, with a metal plate around it. Close by the side of this, there is an opening in the marble to shew the rock which was split at the crucifixion. Here we again knelt and offered a few words of prayer. We then returned home. Good bye, dear Sir Thomas.

Yours, truly and affectionately,

JOSEPH WOLFF.

#### LETTER V.

*Linthwaite, 2d April, 1839.*

DEAR SIR THOMAS,

Returning to our abode, we met with the lineal descendants of those Jews who brought the Lord to that grave which we had just been inspecting, and which had caused us so many tears. I told them I had just been on that spot where we saw the literal fulfilment of Isaiah, the 53rd chapter, which I then expounded to them. They were very attentive. Rabbi Israel begged me not to speak disrespectfully of the Rabbies.

In the course of conversation, Mr. Amzalak was mentioned. They asked me very seriously what I had done to him the last time he had visited me. I told them that I had talked to him, as I had done to them, about

Jesus Christ. They answered that he had come home quite mad, declaring that I had burnt something in the room; that he had gone immediately to the Rabbi, and had been dipped in water, according to the custom of the Jews, to avoid the power of the witchcraft. The fact is as follows :—Our servant Antonio had made some cakes, and baked them in paper; when Amzalak came in, Lady Georgiana offered him one, forgetting that he would not eat Christians' food. She sat therefore down by the fire, and ate the cake herself. Having done so, she put the paper in the fire, which being charcoal, made a great smoke. Mr. Amzalak, who was talking very angrily, turned to Lady Georgiana, and said, "What do you burn that for?" Considering he was in a rage, she took no notice, but carried the smoking paper out of the room, in her hand, and threw it away. From so small a circumstance, how many things may arise. Lady Georgiana actually was considered and dreaded on this account *as a Witch* by many of the Jews; and children who had been fond of her were afraid to come near her, which distressed her very much. It is a curious circumstance that the Latin Friars have a firman from the Sultan, to allow them to keep pigs in the Convent, and, accordingly, the only pigs to be found at Jerusalem are in the Latin Convent.

The Armenian Patriarch has had the goodness to lend us fifty dollars till our remittances arrive from Alexandria.

Two Armenian Priests arrived from India. They had brought with them accounts, printed in the Armenian language, of my proceedings in Persia. They spoke with high regard of Bishop *Heber*, of whom they told me that he had frequently invited Armenian Bishops to lay hands with him on those whom he ordained as Priests. The Church of England ought really to enter into a friendly correspondence with the Bishops of the

different Churches in the East. But, I cannot help thinking that the Church Missionary Society, though they might send their Lutheran Missionaries to the heathens, ought never to send them to the Eastern Churches. It is a gross insult to them. The great Rhenius was most *useful* among the Hindoos, but he would have done harm if he had been sent to the Christian Churches.

19th Feb., 1829.—For many days the weather has been extremely bad. Torrents of rain, with occasional storms of hail and snow. The air at Jerusalem is extremely sharp and cold; sometimes it is difficult to bear it; sometimes the sun is warm, and the air quite sharp, particularly in the mornings and evenings, which reminds one of Jacob's complaint in Genesis xxxi. v. 40. "Thus I was; in the day the drought consumed me, and the frost by night."

Rabbi Menahem, the most turbulent of the Jews, came quite calm, and appeared impressed with the New Testament. He gave me proofs that he had attentively read it. The Sephardim Jews are far more disinterested than the Ashkenasim and Polish Jews. Rabbies Israel and Jacob came and listened with great attention.

Now I will relate a remarkable instance of modern Martyrdom. A young Greek, some years ago, whose name was Paniotes, was servant to a Turkish Nobleman, called Osman Effendi. He came with his master to Jerusalem, and when Osman Effendi went to worship in the Mosque of *Omar*, this young Greek accompanied him. Soon after Osman Effendi undertook a journey to Damascus, intending to return to Jerusalem, and left Paniotes to await his return. When the Pasha of Damascus arrived here, on his annual visit, Paniotes was accused to him of having profaned the Mosque of Omar, by having entered it; he was summoned to appear before the Pasha, and questioned as to why he did so; he

answered that he had followed his master, whom it was his duty to follow. The penalty was death or to turn Muhammedan, which was much pressed upon him. Paniotes exclaimed, "Christ is risen, who is the Son of the living God. I fear nothing."

*Pasha*.—"Say God is God, and Muhammed the Prophet of God, and I adopt you as my Son."

*Paniotes*.—"Christ is risen, I fear nothing."

They led him out before the Castle of David, and drew up the soldiers around him with their swords drawn; but Paniotes exclaimed, "I am a Christian! Christ is risen! I fear nothing!" He knelt down and prayed to Jesus Christ the Son of God, and exclaimed, "*Christ is risen! I fear nothing.*" Even Christians advised him to turn Muhammedan. He exclaimed, "Christ is risen! I fear nothing." The executioner lifted up his fine hair which he wore, as many Greeks do, flowing down to the shoulders, and struck him several times with the sword so as to draw blood, in the hope that he might relent, but Paniotes continued, "Jesus is the Son of the living God"; and crossing himself he exclaimed, "Christ is risen, I fear nothing," *and his head fell.*

The Greek Convent paid 5000 piastres for leave to remove his body and bury him.

## LETTER VI.

TO SIR THOMAS BARING, BART.

On the 23d February, 1829, we went to Bethlehem. We rode for about one hour, and stopped at the Greek Convent of *Mar Elias*, the spot where it is said the Angel awaked Elijah, and shewed him the cake on the coals, 1 Kings, xix. 5, 6, 7. It is a very fine Convent, but it cannot be inhabited on account of the Arabs who

surround it, who climb up on the outside, and descend into the rooms. On one side they pointed out two spots, one in a valley, where the Eunuch (Acts viii.) was baptized by Philip the Deacon; the other on the hill, where John the Baptist was born, (see Luke i. 39.) Thence we proceeded to Bethlehem, (Micah v.) The country is very rocky, and like that on the road from Aboo Goosh's village to Jerusalem. We entered Bethlehem under a long arch way, and went on towards the convents, which are all built together over the place where it is said Christ was born. We entered a very fine sort of hall, with a double row of pillars on each side; we afterwards went through two or three rooms, up steps and down steps, until we arrived at a flight of four circular steps round a small door, which we descended and entered into a passage of marble, on each side of which is a low room, all lighted with lamps, which is the room where Christ was born; we knelt down and prayed; we then proceeded along the passage leading to the room where St. Jerome translated the Bible, and which I had seen on my first visit. After we had seen St. Jerome's rooms, we saw also the tomb where the pious Lady Santa Paula was buried, who came to visit St. Jerome; when we came out we were ushered through a dark place, where an Armenian bishop was preaching in Turkish. He observed, "When Christ comes we shall say, 'You are welcome, heartily welcome!'" Crowds of Bethlehemite Christians came, who have the privilege to wear arms, and asked for bibles! We set out to see the Field of the *Shepherds*, Luke ii. 8, &c. Crowds of men and boys assembled round us while we were waiting for the donkeys. I took the opportunity of preaching to them in Arabic; they crowded round, and I explained to them the angels' song "Glory to God in the Highest," &c. They paid great attention to all I said. We told them if they liked to

send their children to school they should send them to us in Jerusalem; they asked us why we would not open a school in Bethlehem! Several Bethlehemite Christians, converted by the Roman Catholic Friars of Jerusalem, accompanied us and told us the Latin Convent was quite empty, as the Friars were all in Jerusalem, because they would not pay tribute to the Pasha. They added that the convent used to pay for them also, but now they refused to do so, and therefore they gave a good flogging to some of the friars, and turned them out of the convent; and they added, with an oath, that if the friars did not pay they would turn Greeks again, for they had turned Roman Catholics only on this condition!

We rode about half an hour, and came to an enclosed Olive yard; we got over the wall by means of steps, and near a large olive tree I read the account of the appearance of the Angels in Luke. We then went down a long flight of steps into a large vaulted room, where it is said the shepherds kept their flocks. An old Priest and his son live in it. The floor is all paved with very small square stones. We also saw the place where the Innocents were buried, amounting, as is said, to the number of 14,000.

We then went by another road to *Mar Elias* and from thence to Jerusalem; the road was extremely steep and rocky.

On our return to our room Jews and Romanists were waiting for me to argue with them.

The Romanists produce the text, as they do every where, mentioned in Matthew xvi. 18, 19, "Thou art Peter, and upon this rock I will build my Church," &c. I replied, the exposition of this promise is met with in Acts ii. 36, 40, by which we see that all that is meant by it means that the Church shall be established upon his confession that Jesus is the Christ. Theophilactus, the admirer of Chrysostomus, bears me out entirely; he

says :—"Remunerat Petrum Dominus, mercedem illi dans magnum, quod supra eum ædificavit ecclesiam. Quia enim confessus erat eum Dei filium Petrus, *dixit quod hæc confessio* quâ confessus est, fundamentum erit futurum credentium ; *ita ut omnis homo exstructurus fidei domum, hoc jacturus sit fundamentum.* Nam licet innumeras condamus virtutes, non habemus autem fundamentum rectam confessionem, inutiliter ædificamus. v. 19. Tanquam Deus magna potestate dicit, Dabo tibi claves, etc. Sicut enim Pater dedit tibi revelationem, sic ego claves. *Claves autem intelligas,* quæ ligant et solvunt hoc est delictorum vel indulgentias, vel pœnas, Habet enim potestatem remittendi et ligandi, qui sicut Petrus, episcopatus gratiam assecuti sunt. QUAMVIS AUTEM PETRO SOLI DICTUM SIT *Dabo tibi ;* omnibus tamen et apostolis concessæ sunt."

That the words in verse 19, Ch. xvi, "*keys of heaven,*" convey the idea of binding and loosing, one must only have seen *the keys* which the Eastern people use, which consist of a piece of wood and a *rope*, so that the house is not locked up, but the piece of wood is put to the door, and the rope bound around it in such a way that it cannot be *loosed* except by *the owner*.

You should see the way the people in the East sleep. They sleep in their clothes, and do not wash themselves, so they rise in the morning at the break of day, shake themselves like dogs, and come to pay visits.

From the 25th of February to the 27th I had at least forty and fifty Jews at once, disputing in the most noisy manner possible. One day we went to the Armenian Convent to see a Bishop who had lately arrived from India, and was unwell. He saluted us in English "How do you do Mr. Joseph ? How do you do Mrs. Joseph ?" But his knowledge of English did not reach much farther. He had an English sermon of *Bishop Heber's*, from the author, whom he had known in India.

Forty two Jews came at once one day, one of them named Zerubabel, called the Word of the Prophets "*a lie*," which overcame me so that I exclaimed with a loud voice, "Woe unto you, woe unto you, woe unto you, because you call the Word of God a lie." All the Jews looked frightened, and sat quiet. I kissed the Bible, and proclaimed, "Eternal woe, eternal misery to those who lift up their voice against it." Lady Georgiana, observing me so much overcome, desired them to leave the room, which they did. When they were gone, we closed the door, and prayed with many tears that the Lord might turn the hearts of his ancient people, and sanctify us daily more and more. We thought that no Jews would come, at least for some days; but half an hour had not elapsed before Israel and Jacob came in to make peace. They asked me if Zerubabel might come up, as he was waiting below for permission. He accordingly came up with his head covered with a shawl over his Rabbi's cap, and six with him. He apologized, and then they went on conversing for several hours longer, but far more quietly than before.

Omar Effendi, the Chief of the Mosque, who has the greatest influence at Jerusalem, called on us. I presented him with a dressing box with razors, with which he was very much pleased.

On the first of March, Rabenu Zoosi, the Chief Rabbi at Jerusalem, pronounced the sentence of excommunication against all those Jews who should visit me. Some Roman Catholic young men came, heard me preach, and argued in a most silly manner. One asked *What* clothes did the Apostles wear? Where is the real Cross? &c. One requires much patience in the East. They most unceremoniously accuse one *of lies*, which, however, is not considered as a fault in that country. The slave says often to his master, "You lie!" without giving offence.



The Greeks had a feast the day before their Lent commenced, and it is a part of the ceremony to get drunk. Papas Yoel made a feast, and asked our Greek servants to partake. We warned them against getting drunk, to which Antonio is particularly addicted, and thinks it no shame to confess that he can drink three okes of wine, which is about five bottles. About twelve o'clock Antonio came up quite intoxicated and tumbling about; in the morning I dismissed him, when Paolo, in the most ungrateful manner, said if Antonio went he would go, and therefore I sent them both away. However, Antonio begged pardon, and we took him back again. Dr. Stormont, a Scotch Physician, belonging to the Royal Navy, arrived at Jerusalem from Jaffa. We walked out with him to the "House of the evil councils," or the house of Caiaphas, where the Pharisees conspired to take away the life of our Lord. In the court of the house of Caiaphas's house, which now belongs to the Armenians, are several very handsome tombs of the Armenian Patriarch executed in marble; but, on one of them was cut and painted the picture of the departed Patriarch; Lady Georgiana and Dr. Stormont could not forbear smiling at it, as it was *a fac simile*, excepting the head, of the King of Spades, as Lady Georgiana told me, for I was unconscious of the resemblance. The Secretary of Omar Effendi called here, and told us that the day that Omar Effendi called on us, when he returned home, he found the Jews waiting to complain about my preaching to the Jews. But Omar Effendi told them it was a shame to them, that I only meant their good. "What!" said Omar Effendi, "Do you not believe that Jesus is come already? Go home about your business." Mr. Amzalak said that he *believed* that God would strike me dead for meddling with the Jews.

Now, I must make you acquainted with the curious devices of the Turks at Jerusalem, for extorting money

from the Christians. For example,—Omar Effendi desires several low people to go and commit *nuisances* at the door of the Latin Convent: the Spanish Friars will not quietly submit to this indignity, so they immediately send their Dragoman to Omar Effendi to complain of it. He desires the Dragoman to sit down, offers him coffee, and pretends great dissatisfaction at the annoyance the Convent has met with; he then sends for some men whom he accuses of the offence, gives them a few blows, calls them Infidels, asks them “Are you Cadi, are you Mufti, are you Governor, that you should dare to do such a thing?” Says if it ever happens again he will break their necks, and then turns to the Dragoman, saying, “You see how I have punished the people, go and salute the *Wakeel* or Head of the Convent, and tell him how sorry I am that such a thing should have happened, but,” (in a lower tone), “we have been at great expense lately, and five hundred piastres would be very acceptable.” The Jews went to the *Makhame* or Police to complain of me, saying that I had *cursed them*, on which the Governor answered, “And so you are cursed, for you are Infidels.” We went one day with *Dr. Stormont* to *Mar Saliba*, a Convent about an hour’s distance from Jerusalem; it belongs to the Greeks, and it is said that it is the place where the Empress *Helena* found the true Cross, whence the Convent takes its name, for *Mar Saliba* means *Holy Cross*. It is a very strong building, but there is nothing to be seen in it, and it is not inhabited. The Jews of Jerusalem relate, that when the Empress *Helena* asked them for the real Cross they gave her a *piece of wood*, in order to be left in peace.

We also went with *Dr. Stormont* to the little village of *Bethany*, where they shew the sepulchre of *Lazarus*. *Lady Georgiana* and *Dr. Stormont* went down (I was down in 1823) a great many steps of a winding staircase,

cut out of the rock, till they arrived in a small vaulted room, then through an opening, like a very small trap door, they descended two very steep steps, and proceeded through a very low passage, where they were obliged to walk bent double, into a small square arched room, where it is said that the body of Lazarus was laid.

We went to a small village, on our return, on the Mount of Olives, where our Saviour ascended, and where his feet shall stand again at *His Second Coming in Glory and Majesty*, according to Zechariah, xiv. 4. There also the Angels stood in white apparel (Acts i.), and there it was that David went up, and he wept as he went up. There is a small Chapel where we entered, and a square stone supposed to be placed on the exact spot whence he ascended; we all knelt down and I prayed aloud. From the top of the mountain where Bethany is situated we had a view of the Jordan and the Dead Sea, which I had visited in the year 1823. The Dead Sea is called *Bahr Loot*, the Sea of Lot, by the Arabians.

On the 12th of March, Dr. Stormont performed a most adventurous deed. The Latin friars, not having any longer an establishment at Bethlehem, would not guarantee Dr. Stormont's safety if he went there; he therefore borrowed our donkey, and went by himself. He did not understand Arabic, but he so managed that he went and came back quite safe and unmolested. One morning he walked out alone, and went into the Court of the Mosque of *Omar*, which it is forbidden for Christians to enter, but, being dressed like a Turk, no one took any notice, and the same was the case in going and returning from Bethlehem.

Now a few scriptural illustrations, for many of which I am indebted to my dear wife. In 2 Kings, iii. 11, it is said, "Elisha, the son of Shaphat, which poured water on the hands of Elisha." This is at present the

custom in this country before eating, and after the servant brings a pan, and a jug with a long spout, and pours the water over his master's hands into the pan.

Song of Solomon, ii. 2, "He brought me to the banquetting house, and his banner over me was love!" The Jews and Muhammedans, at their weddings, carry a sort of flag or banner over the bride, supported by poles.

Mat. xxiii. 6, "And love the uppermost rooms at feasts;" the best rooms are always the upper rooms, and the chief guests are always shewn into these rooms.

In Exodus v. is mentioned the use of stubble for making the bricks. In Egypt bricks are always mixed with stubble.

Lady Georgiana excited a great sensation among the daughters of Jerusalem and Bethlehem with her piano-forte, when she sang "Fallen is thy Throne, Oh Israel," and sometimes she played the song of the Jews at Jerusalem:—

" Lord build, Lord build,  
Build thy Temple speedily ;  
In haste, in haste,  
Even in our days,  
Build thy Temple speedily !  
Lord build, Lord build, build thy Temple speedily !"

We called on a Russian Jew, who received us very kindly, and told me that he would procure me opportunities enough to speak with Jews.

Whilst we were at Jerusalem the Turks kept their *Ramadan Fast*, which lasts thirty days, during which time they are very cross and fierce; the rule is neither to eat nor drink till the sun is set, but then they feast the whole night.

One day a native Christian came almost breathless to tell us that the English Doctor was put in prison at the *Mahkame*, or Court of Justice, as he had gone into the

*Harram*, i. e. Mosque of Omar again, and that numbers of people had seen him, and they had put him in prison. I sent him a letter by our servant, Ahmed, and also a little food. In the letter I wrote Dr. Stormont's name, and quality as a physician of a man of war, in Arabic. I wrote also my own name in Arabic, that the Cadi might be prevented from pronouncing the sentence of death upon him. They had put the poor man into a miserably filthy and damp stable. Having been Ramadan the Turks did no business till after sunset. The poor man called repeatedly on our servant, Ahmed, and the people thought he said *Muhammed*, so that a Greek lad, who is servant to the Cadi, came in great perturbation to us, thinking he intended to turn Moslem. The Muhammedans shouted through the streets, "Ummat Muhammed Nasaara dahaloon Alheykal!" "People of Muhammed, Christians have entered the sanctuary!" which reminded one of the complaint of Jeremiah, in Lamentations, i. 10: "She hath seen that the heathen entered into her sanctuary." I then wrote a letter to the Cadi, which was the reason, under God, of the Doctor's release.

The account he gave us after this of his release is very comical. He asked by signs (for he did not speak *one single word of Arabic*) for a little water to drink. They opened the door of the prison, and took him to the well to drink. He then pointed to the gate to be allowed to go out; they shook their heads and pointed to a mat for him to sit down, which he accordingly did. Soon after, all the *green turbans* (the nobility) began to assemble to dine as soon as the sun-set was announced by the crier at the mosque. When any one came near him he said, "The Cadi! the Cadi!" He pointed to the gate to go away; they shook their heads. He attempted several times to go into the room when these big turbans were eating, and the attendants prevented him; but

when the servants were themselves eating he took the opportunity of slipping in, and again pointed to the door, at the same time putting his hand to his breast to ask leave to go, mentioning at the same time the Latin Convent; he also mentioned ~~my~~ **my** name, and the Convent Mar Michael; he also mentioned the name of Omar Effendi, and showed my letter, on which his name was written. At last one spoke to him in bad Spanish, and asked him why he dressed in green, and why he entered into the Harram; he still continued his signs, and they let him go. He did not require telling twice; but at the door some one pulled off his green *beneesh*, (gown); he did not think fit to dispute this point, so he left it and came away. I had to pay thirty dollars on his account. The next day I went to pay my respects to Omar Effendi, and this matter was discussed: I observed that it was against the capitulation to bring an Englishman before the Cadi. The reply was that it was also against the capitulation for an Englishman to enter the *Harram*, or to go to Mecca.

Our poor Muhammedan servant got a sound flogging on Dr. Stormont's account; when he was waiting outside, the people about the court asked him what business he, a Muhammedan, had with a Christian; he said his master had sent him; they then said he had better rob than serve a Christian, and flogged the fellow in a tremendous manner! Poor Dr. Stormont left Jerusalem disgusted with every body.

The moon at Jerusalem, and throughout all the Mediterranean, is far more bright than in England. When shall the time come when thy sun, oh Jerusalem, shall give thee no more light by day, nor thy moon by night; but when Jehovah shall be thy everlasting light!

During Ramadan the minarets of the mosques were lighted up.

One day a man came here, and said he wished to become English, (meaning Protestant.) I then explained to him that he must read the gospel, and act accordingly, and that if he would come every day I would teach him to read. The man went away, and said he did not want to learn to read, but to be paid for turning English. He was a miserable drunkard! I was frequently visited by Muhammedans of the first respectability, to whom I preached the gospel. The new Governor himself sent for copies of the gospel. I also preached sometimes to great numbers of Greeks. The Jews burnt several of the New Testaments I gave to them.

Yours, &c. &c.

## LETTER VI.

*Linthwaite, 4th April, 1839.*

DEAR SIR THOMAS,

The Superior of Mar Michael told us that a Turk, who died here some years ago, was supposed to be married to a Genius, or a being not of the earth. He gave us the following account of it. This man was of a grave, melancholy countenance and demeanour, and never married, which is a thing almost without example among the Turks; and his sister, who lived in the house, said that every night some one came to his room, not in the ordinary manner, and ate and drank with him, and that she had sat outside and heard them talk and laugh together. When this man was asked why he did not marry, he never gave any answer, but it was asserted that his mysterious visitant had threatened to kill him if he took a wife. Whether this fact be true or not, so much is certain, that such things have existed at the time the Bible was written, as it is seen in Levit. xix, 31,

xx, 6, Deut. xviii, 11, 1 Sam. xxviii, 3, 9, 2 Kings, xxi, 6, 2 Kings, xxiii, 24, Isaiah viii, 19, xix, 3. And I do not believe that familiar spirits have been banished from the world by the shallow principles of Neological Protestants, nor by the promoters of steam and rails, nor even by the half orthodox Platonic Protestants, like Drs. Neander and Tholuck, who deny the authenticity of whole books of Sacred Writ.

It is said that Kirjath Anab, where Aboo Goosh resides, is the *Kirjath-Jearim* of Joshua ix. 17, xv. 9, 1 Samuel vii. 1, and the Emmaus of Luke xxiv. 13.

The Chief Rabbi declared that even if the whole Hebrew nation should suffer by it, he should do all in his power to procure my banishment from Jerusalem; as by my telling the young men that I had been a Jew myself, and the son of a Rabbi, I deceived them and led them astray.

*Raphael Farkhi*, a rich Jew at Damascus, is now Minister of Finances, and therefore the Jews all over the country of Palestine were exalted, as the Jews in Persia were at the time *Mordecai* was in favour, and were using their power in their usual way, in spite of the experience of ages. Instead of making friends of other nations, they got all Christian scribes displaced in order to put Jews into their offices. It happened that the Jews were going to send an express to this great man, Raphael Farkhi, and the head of the messengers came to ask whether I wanted to send an express to Alexandria; but I said, as one was going to Damascus I would also send a letter to Raphael Farkhi. I accordingly sent a Testament, and a copy in Arabic of my ~~Addresses~~ to the Jews of Gibraltar and Alexandria, at the same time telling him that the Chief Rabbi at Jerusalem had caused many of these books to be torn, therefore I advised him to write to Rabenu Zusi not to do so any more.



I called on the Armenian Patriarch, who informed me that many of the Jews at Sheeras and Ispahan, to whom I had preached the Gospel, had turned Christians, and had been baptised by Armenian priests.

Sheikh Sacooda, one of the Muhammedan Mullahs, asked me whether England was in India, and if there was a city in England as large as Jerusalem? Whether all the English people live in ships? &c.

One day, Moosa Beg, the Officer of Police, told me that there had been a consultation held at the Cadi's, and it was determined that if my servant Antonio went again into the market-place to sell books, he should receive three hundred stripes, as it was against the firman for books to be sold in that way. I answered him, "If any one is to be beaten you should beat me, for he is my servant, and he has to do what I order him."

He told me that I might sell them at home. We gave the fellow five dollars, and he went away. An old Jew called, and deplored the sad state of the Jews, and consented to all I told him about Jesus Christ.

On the 6th of April, 1829, an Italian woman arrived at Jerusalem from Nazareth. She called on Lady Georgiana. She gave the following account of herself. She had been servant to one of the ladies who attended on Queen Caroline at Pesaro, and said she knew Bergami. She came from Trieste alone to Alexandria, where she remained fourteen months, on account of the plague in Syria; she then proceeded to Cyprus, thence to Beyrout, where she remained at the house of Mr. Laurella; she then went to Acre, with only a Muleteer, not knowing a word of the Arabic language, and from Acre to Nazareth, also alone, where she met Dr. Stormont and two French gentlemen. She told us the Arabs always looked at her and asked doubtingly *mara*, which signifies *woman*, and she always answered, "*Si Signor, mara*"; that she had no money; and when she

was asked for *bakhsheesh*, (presents,) she answered "*Ma feesh*," I have none. She now means to go to Spain, to see the body of St. James, which is somewhere in that country; she does not know where, but she says she has no fear of finding her way when once she gets to Spain. She had intended to remain here till Corpus Domini, which is in June, but having seen the head of St. James at Jerusalem, in the Armenian church, she is fired with a holy zeal to see his body, and as it is only shown once in five years, and the friars here have told her that this is the year, she means to set off immediately after Easter. She was dressed in black, with a very large black beaver hat, so no wonder the Arabs look at her. She added that when her money was gone, the consul must give her more, as she has not spent hers for anything bad by going to balls, &c. She asked Lady Georgiana whether she was the *Principessa* who lived near Beyrout, meaning Lady Hester Stanhope; of course Lady Georgiana answered in the negative.

On the 10th of April, 1829, we called on the great *Bogos*, Ex-Patriarch of the Armenians at Constantinople. He asked for news, and we told him that the Romanists were emancipated in England. He replied immediately, "then England will soon be in the hands of the Romanists." He told us that Ephrem, the patriarch of Etch Miazin, who has the title *Katokhikos*, (Catholic,) had been driven from that place by the oppression of the Persians, under whose dominion Etch Miazin then was, and had resided at Akhpat, in Russia. When the Russians had taken possession of Etch Miazin the Venerable Chapter of Bishops of Etch Miazin invited the Patriarch to return to his throne, but he answered, "No; let Nerses of Teflis, far worthier than I, occupy that place; it is enough for me that, in my old age, the Lord heard my prayers, and delivered Etch Miazin from the hands of oppressing Moslems."

Lady Georgiana, when walking on the terrace of our house, heard a sound like that of a street organ in England, it had such an extraordinary effect on her that she almost felt ready to faint. It was found that it had proceeded from a small organ that belongs to the Superior of the Latin Convent. When she first heard it, she seemed to be in London again.

I was again visited by that old Jew who avowed his belief in Jesus.

I expounded the 17th chapter of John to several Christians from Bethlehem. The Bethlehemites told me that they all expected us to go to Bethlehem to open a school, and that if we gave them fifteen purses a year, which is about 550 dollars, they would all be our servants, that we should have 1500 *armed men*, and they would all become of the English religion. I reproved them on account of their lax principles and sent them away. The Turk present, observed, "He talks like a real Christian, but you know, nothing about your religion."

18th of April, being Good Friday, the dreadfully profane Drama of the Crucifixion was performed; but as so many travellers have given exact descriptions of it, I pass it over in silence.

A new Mootsellim, *i. e.* Governor, arrived at Jerusalem from Damascus; he brought with him a firman from the Sultan, commanding that all the great Turks there should leave off wearing their capooke, and wear a turban like other people. The capooke is an immensely large high cap, not unlike some of the English soldiers' caps, only the circumference is much greater, and wadded with a larger quantity of cotton, and round this was worn a green shawl. They were very inconvenient and heavy, but *pride feels no pain*, and as these capookes were a mark of distinction, the big-wigs here did not like to change them. A few days after the arrival of the

Mootsellim the *Mufti* appeared before him in his *capooke*. The Mootsellim thus addressed him, "Oh, my Lord, he that fears not the Sultan fears not God, and you are the Mufti of the holy city, and if you fear not the Sultan, and still wear your capooke, what will become of Jerusalem?" The Mufti excused himself, saying that he had no shawl; so the Mootsellim made him a present of one of cashmere, and made him put it on in the Serai.

*Sheikh Waffa*, an old man with a white beard, was just that year the chief of the noblemen at Jerusalem, which is the situation Omar Effendi held some time ago, and there is a great jealousy between them. Hearing that Omar Effendi had paid me a visit, he asked Papas Yoel, the Superior of Mar Michael, what that blind dog came here for? alluding to Omar Effendi having weak eyes. Yoel answered that he came for friendship. Sheikh Waffa replied, he knew that he did not come here without receiving a present, and added "Why is he to have a present and not me?" Accordingly he came to see me; but I excused myself, saying that my things were not yet arrived. And afterwards, every day that our servant passed his house, the Sheikh, who spends his time chiefly in sitting under the porch of his door, called to him and asked him if his master's things had not arrived yet!

On the 19th of April, 1829, I received a very civil answer from Raphael Farkhi, the great Jew at Damascus, thanking me for the New Testament.

There came also a scribe from Damascus, and his account was confirmed by many others, viz.:—When Raphael Farkhi received my letter from Jerusalem, he assembled all the Rabbies, and told them that he had received a letter from a great man from England, telling him that the Jews should become Christians. They resolved therefore to write to me a civil answer.

Lady Georgiana was invited to a wedding in the house of a Romanist. It is the custom to make a feast for the women in the residence of the bridegroom's father. The room was so full that she could hardly find a place to set her foot. There were about one hundred and fifty women, and girls and babies in their mothers' arms all squalling on the floor. In the midst were seated the singing women, and one dancing woman, a Muhammedan. The dancing women in the East remind one of Ezra ii. 65, Nehemiah vii. 67. All the women clapped their hands in time to the music, which, however, would not be called *music* in Europe, it being but one reiterated sound. The *clapping of hands* is as ancient as the Bible. 2 Kings xi. 12. The women were all dressed out in their gayest attire, and chattered and laughed and made an intolerable noise. They placed Lady Georgiana in a window, on a pile of mattresses, so that she could overlook the company. She was scarcely seated when she felt a hand upon her's, and heard a kind greeting. She turned to the voice, and saw a most beautiful Jewess, whom I also afterwards saw; and I never beheld a more beautiful and well-behaved lady in my life, except the beautiful girl in the valley of Cashmere. She looked like a Queen in Israel. The beautiful Jewess asked Lady Georgiana why she did not come to visit her; and thus they agreed to visit each other. A lovely lady she was; tall, of a fair complexion, and blue eyes, and around her forehead and cheeks she wore several roses. No Queen has a finer deportment than that Jewess had.

I called on the Governor, accompanied by Omar Effendi, and Tahir Effendi, the chief Mufti. The Governor was civil, but told me that he could not permit my distributing books, as he was overrun with complaints by Jews, Greeks, and Romanists, about the books, and that there was a firman against it. I told him that I should get a firman to sell the books.

The ceremony of the Greek Fire was performed, when the Greeks say that the fire comes down from heaven, whilst it comes out of the holy sepulchre. The conduct of the people in the church is disgraceful; dancing, singing, eating, drinking, and men running about with only trowsers on, carrying each other on their shoulders, and the Turkish soldiers with a *karbatsh*, i. e., whip, behind them. Every one of the Greeks drunk like a pig.

Two Austrian officers, belonging to a corvette, came to Jerusalem for Easter, and called on us. *Baron von Osten*, a Major in the Austrian army, but attached to the Admiral as a staff-officer, had travelled before in Turkey, and I had met him at Constantinople. He informed us that in going to Athens he had taken a guard of six soldiers, to whom he was to pay a certain sum every day. On his arrival at Corinth his guard was to be changed. The soldiers, who had been obsequious and attentive on the road, begged that he would give them a testimonial of their good conduct, which he accordingly did. The Superior of them took the paper and placed it carefully in the bosom of his dress, and then told him to deliver up the rest of his money; which he was obliged to do, as the Governor would not assist him, saying, the soldiers did not belong to him, and therefore he could do nothing.

On a Sunday, *Sarah*, the beautiful Jewess, called on us. She opened the subject of religion, and listened with the greatest attention; and so also did her companions who came with her.

At last we were enabled to open a school. The master brought eight boys at once. The son of *Papas Isa Petrus* was appointed by us as schoolmaster. Lady Georgiana got a little girl to teach. When the Greek Bishop heard of our school he was much alarmed on account of the

Turks, as they might make it a cause of tyranny upon them. But on my agreeing with him that in case of any inquiry I would answer for it, he was satisfied.

A number of Greeks came on Sundays, to whom I preached the Gospel at their own request. I visited the Jews in the coffee-houses, where I learned that the Rabbies of London, Odessa, Constantinople, and Persia, had written to the Jews of Jerusalem, requesting them not to converse with me about religion.

We removed the school to the house of Papas Isa.

After having had a conversation of two hours with the Mufti, he told me that I was at liberty to circulate the Bible among Jews and Christians, *privately*, but not *publicly*. Our school increased every day.

At Jerusalem, as every where in the East, a great many dogs run about, belonging to no one, but pick up their living in the street; and considering the habits of the Turks, who throw thither the offal of meat and every kind of offensive matter, these dogs are very useful. One is reminded of the words of David, "For dogs have compassed me about." Psalm xxii. 16.

We were obliged to appoint the old schoolmaster, a man 70 years of age, as teacher of the children. The real English of all this was, that the Greek Bishop did not like the children to be further instructed than just in saying their prayers.

I once asked Papas Yoel to perform prayer in our room, for we had Greek servants. He accordingly began a long prayer in ancient Greek, though nobody understood it. Paolo, our Greek servant, had learnt it by heart; and on Papas Yoel forgetting himself the boy put him right twice. Lady Georgiana herself had five girls to teach. They came at eight in the morning, and went between twelve and one o'clock. She taught them to read and to write the letters in Arabic, to repeat a few sentences from Scripture, and also to knit.

On the 11th of April about fifty natives came to hear me preach. Omar Effendi himself desired me to give him a Bible. He was very much amused at my sending a New Testament to Raphael Farkhi, at Damascus, at the time the Jews accused me to him on this very account.

Ahmed, our Muhammedan servant, sold a quantity of Armenian Bibles to Armenians. He, though a Muhammedan, delighted in talking to the Jews about becoming Christians; and he told them that Jesus Christ would very soon come, and then all the Jews would turn Christians. When he was selling the Scriptures, a Romanist said it was not good; on which Ahmed asked him what he meant by saying that the Word of God was not good. And this induced him to purchase a New Testament for his son.

On the 15th of April I went, as my custom was, to the coffee-house, and conversed with Jews and Christians, and drank a cup of coffee; but I had scarcely been out half an hour, when I returned home *extremely ill*, and seized with violent sickness. I immediately suspected that I had taken poison, and so did all who saw the state I was in. Lady Georgiana gave me, immediately, castor oil. It removed the disease, but I felt great burning in my inside, and the extremities began to get cold. I also have, beside my dear wife's promptitude, to thank the kind assistance of the physician of the Roman Catholic Convent.

On the 18th of April, the first thing we heard was, that the Bishop had been assailed by a number of Priests and Scribes, at the head of which was *Papas Isa Keturjee*, representing that we wished to make the children English, &c. and a great deal more such stuff, threatening to go to the Mahkame, a Turkish Tribunal; and the Bishop allowed them to write an excommunication, and have it read in the Church, that whoever



went, either boy or girl, to our school, should be excommunicated; which was done accordingly. On Sunday evening, the Superior of Mar Demetrio, seated himself in Mar Michael, and when the boys came to the preaching drove them away and beat them. When the excommunication was read in the Church, a poor man, the father of one of the scholars, exclaimed, "Why is this? The Englishman has done a good work. He fed our children, and has taught them to read: it is you that are bad;" and left the Church.

Omar Effendi and the Bishop called and heard Lady Georgiana play on the pianoforte.

It is impossible to give an idea of the total dissimilarity of manners at Jerusalem and in England. In the East every one talks to you on an equal footing; and the woman who washes for you will come on Sunday to pay you a visit, bring her friends, and sit down regularly like company, and drink coffee; at the same time if they are beaten they say nothing about it.

Some women came into the Convent, and wished to go up and see the English Lady. On being asked why they wanted to see her, they said they wished to see her face and dress. When they were informed that Lady Georgiana was like other women, they answered, "Perhaps she is different." When I told them that she was asleep, they said, "Awake her."

On the 25th of April, a young Jew, who came to us occasionally, after having read carefully the New Testament, has decided his belief in Jesus Christ, and his desire was to be baptised. He spoke to his wife on the subject, to go with him somewhere to be baptised, for at Jerusalem, certainly, he would have been murdered. His name is *Joseph Ben Maimon*. The Great Boghos, late Patriarch of Constantinople, then at Jerusalem, took a great interest in the conversion of the Jews; he promised to do all he could for these Jews at

Jerusalem who desire baptism. He expressed a wish that there should be some correspondence between the Church of England and the Armenian Church, respecting the Promotion of the Gospel among the Jews. This excellent man was several times in danger of being poisoned by some bigots of his own nation, on account of his endeavours to enlighten them. It would be advisable that the Missionaries who are in countries where either the Armenians or Syrians are, to have their converts baptised by some of the Bishops of those nations. It is a remarkable fact, that the Armenians, who are detested by the Jews, as the supposed descendants of the *Amalekites*, are the only Christian Church in the East who have interested themselves for the protection and conversion of the Jews. One day we received a whole packet of Galignani's papers from Alexandria, which is a great treat at Jerusalem. Both of us were shocked by the following extract of the *Diario di Roma*, of the 1st of April, containing an account of the inauguration of the New Pope, in which the word *Adoration* is four times mentioned, but not once applied, where alone it ought to be, to the *Triune Jehovah*, but *four times to an old miserable man!* Cursed idolatry, and nobody of the real Catholic Church will ever dare to palliate such infamous abomination. This is what the Syrian, Chaldean, and Armenian Churches mostly find fault with, viz., the idolatrous veneration paid to the Roman Pontiff.

A singular event took place one day. We were honoured by a visit from Metrofanios, one of the Greek Bishop's hangers on, and one of those that had most violently opposed my preaching, &c. He remained with me a long time, though we received him coolly. He then requested us to lend the Bishop fifty dollars, as Turkish soldiers had been sent to the Convent to stay

till such a sum had been paid. I wrote a letter to the Bishop, saying, that he was the cause of our removal from Jerusalem; that we had intended to do them good, but that he had prevented it; but I forgave his sin, as Christ had forgiven my own, and that if he would send some one, we would give him ten dollars as a present, and lend him forty in about a quarter of an hour. Metrofanios arrived about nine at night, with an inferior Priest, to thank us with great apparent sincerity, and to receive the money. They were in great spirits. The Turkish soldiers were sent off that night, and the Convent returned to tranquillity.

In the course of nine months I had ten attacks of inflammation in the liver; this induced us to leave Jerusalem and hasten to Alexandria.

Yours affectionately,

JOSEPH WOLFF. .

#### LETTER VII.

*Linthwaite, near Huddersfield,  
23rd April, 1839.*

DEAR SIR THOMAS,

On the 13th of June, 1829, we left Jerusalem. We went very early in the morning, and Papas Yoel, the Deacon, and ourselves, left the City on foot, through the Damascene gates, and left the servants to pack up the few things that we had retained with us, and came with the mules out of the gate of Hebron, which is the straight way to *Jaffa*. We waited a short time on the road, while Lady Georgiana and the rest were sitting down to rest themselves, I walked up and down as is my custom. An Arab country woman seeing me, called

out, "Are you measuring the ground *you pig?*" The people have a great dread of any foreigner measuring the earth; they think it is with some intention of taking the country. The reason we left the town in this clandestine manner was to prevent the necessity of giving *Bakhsheesh*, i. e. presents to all the people that would come to take leave of us. But before I proceed to give an account of our journey let me mention another people, of whom only a few reside at Jerusalem. They are called the *Jacobites*, or *Syrian Christians*. They call themselves also the *Bnee Israel*, the children of Israel, whose ancestors were converted by the Apostle St. James; but they count their Apostolic succession from Peter the Apostle, as Bishop of Antioch, and in the appendix you will find the names of their Bishops from the time of St. Peter to the present time UNINTERRUPTEDLY, for there is no church in the East who has not most faithfully preserved her *Apostolic Succession*.

• There cannot be the least doubt that their claim to their being descendants of the Jewish Christians of old is just. Their physiognomy, their mode of worship, their attachment to the Mosaical law, their liturgy, their tradition *so similar* to the Jewish tradition, the *technical terms* in their theology, all prove that they are the real descendants of Abraham. They are, however, *Monophysites*, and they explain the oneness of the human and divine nature of Christ in the following manner. *Glass* is made of *sand*, but the whole is only *glass*, no longer *sand*; thus the Divine Nature of Christ has absorbed the *human nature* in such a manner that *both are become one*. They believe the *real presence* of the *body and blood of Christ*, without knowing *transubstantiation*. They pray seven times a day according to the words of the Psalmist, "*seven times a day do I praise thee.*" Their Patriarch resides at Merdeen, in Mesopotamia, in the Convent of *Deyr Safran*, but they have beside him four Patriarchs

upon *Mount Tor*. *Bar Thom*, their Patriarch, was 130 years of age when I saw him in the year 1824 at *Merdeen*; he was in possession of all his faculties. They pray for the dead, but deny the existence of purgatory, and so also do the Greeks, Armenians, Chaldeans, and Abyssinians. They are great venerators of Ephrem Syrus, Dioscoros, and Jacob of Nisibin. They condemn Nestorios and *Eutyches*, whilst they are infected with the *heresy of the latter*. A great number of them have been converted to *Romanism*; these converts are called by the rest *Maghlobeen*, the *conquered* or *beaten*, or *Schismatics*. The Syrians have converted a great many of the devil worshippers, and of the Shamsea, worshippers of the sun to their creed.

Yours affectionately,

JOSEPH WOLFF.

## LETTER VIII.

*Linthwaite, 23rd April, 1839.*

DEAR SIR THOMAS,

After taking leave of Papas Yoel, we departed. We went on, without molestation, till we arrived at the village of Aboo Goosh, where the two brothers were sitting under a tree. They were very civil and wished us to go in and drink coffee, but we declined, as we wished to get on our journey, and also we knew it was only a pretence to get a present, but they would not permit us to pass without giving them something. I gave them

two dollars, and then the youngest, who is the most impudent, asked for a present for the children; a dollar was accordingly given, and the words "Go in peace" were pronounced, and we proceeded to *Ramla*. We went to the Greek Convent. We remained all Sunday at *Ramla*; there was a marriage there, and in the night the procession passed through the street, and made such a noise that it was impossible to sleep. Lady Georgiana got up to see the customs of the country. The Priests went first singing some Psalm, then came the procession of the bridegroom and his friends; they let the priests go on some way before, and then began to dance and clap their hands, and shout and sing. This procession closed with the women, who belonged to the house of the bridegroom; they also sang after the manner of the country, like hens cackling; there was one man who sang or rather shouted the praises of the bridegroom. About half an hour afterwards came the bride; the ceremonies were the same, only there was a greater proportion of women. They uttered something like a prayer for the convent, in the midst of their buffoonery. It is in vain to reprove the impropriety of such a custom; the person is sure to answer, "What can we do, it is the custom?"

At twelve o'clock at midnight we set off for *Jaffa*, where we arrived about four in the morning. About a mile distant from *Jaffa* begin the inclosures; for there are gardens on either side the road, with immense hedges of Indian figs. *Jaffa* is famous for its apricots, apples, and particularly water melons. Between *Ramla* and *Jaffa* we passed *Sarphant*, which is the ancient *Sarepta*, or *Sarephat*, and *Beitestroon*, or the House of *Dagon*.

We alighted at the house of *Simon* the Tanner, at *Jaffa*, which has been many years in the possession of *Signor Damiani*, who succeeded his father who had been

English Consul for eighty-six years. The old gentleman received us very kindly; he is famous for his hospitality. He was the first who made me acquainted, in 1821, with the remnant of the Samaritans who reside at Nabloos, the ancient Samaria. They reside on the same spot where the woman of Samaria conversed with our Lord. They believe in the coming of the *Messiah* of the tribe of *Ephraim*, and who is called by them *Taheeb*, (He that is given.) "We have no dealings with the Jews," *they say to this day*. They ask every traveller the question of the woman of Samaria, "Where ought the Lord to be worshipped, upon Gerizim or at Jerusalem?" They believe that a fiery pillar shall descend from heaven before the coming of the great and terrible day of the Lord.

On the 2nd of July, 1829, about ninety Jews arrived from Constantinople, and were all lodged down stairs in the house of the Consul, who is agent to the Jews. I entered into conversation with one of them; and speaking of the Gospel, he said many Jews had become Christians by means of one *Joseph Wolff*. I answered, I am that man. He was very much pleased, and in the evening he told a Jew, in our presence, that since Mr. Black, at Constantinople, had given him a little book of mine, he had always thought of seeking me out. I preached here to the Jews till twelve o'clock at night. The Greek Jew told me that since he had heard me he was completely disquieted, and knew not what to do. He said that it seemed a miracle to him that he had met me in such a providential way at Jaffa.

On the 6th of July I baptised the young Jew, *Joseph Maymoon*, who had followed me from Jerusalem to this place.

One of the chief Rabbies from Jerusalem, who was at Jaffa, and who was very drunk on Friday evening, called on Saturday morning just when I was going to

be shaved by the barber. The Rabbi observed it was a sin to be shaved on a Sabbath day ; on which I rejoined, " is it not a sin to be drunk on the Sabbath ?"

A great part of the Jews that arrived from Constantinople were old men and women, who were come to die in the Land of Israel. Their attachment for the Land of Promise was *quite affecting*. They gave me an account of the Jews who had been converted to Christianity at Constantinople, by means of Jews to whom I had proclaimed the Gospel at Jerusalem. Above seventy were put in prison by the Rabbi, among them the son of the Chief Rabbi. They assist those amongst them that are poor, like the primitive Christians, and meet whenever they can to read the New Testament. *Yakoob Misrahe* himself was deeply impressed, and wished to be baptised by me ; but I deferred it until he came to Alexandria.

We left Jaffa on the 7th of July. Our vessel was very small, and the captain so ignorant that he did not know in the least how to guide his ship. On Friday we saw Cyprus, and as fortunately a fresh breeze sprang up we thought we should arrive there the next day ; the wind increased during the night, so that the mast began to crack, but the captain never thought of taking in any sail till Lady Georgiana told him to do so, when he did.

At last we arrived in the harbour of Limassol. We went to the house of Nicola Francudi, the English agent. The wife of Pelentride came, desiring us to stay in her house, and we should have preferred it, for in the house of Nicola the children were squalling about the whole day. The way that the children are managed in this country is dreadful. They are never washed, except occasionally when they are taken to the public bath, and though the weather is excessively hot, the accumulated dirt of weeks is left on them ; they are also put to bed



at night in the same clothes in which they remain all day. The little babies are swaddled in the antique mode; which is performed in the following manner: the child is first dressed in a very short shirt and spencer, with long sleeves; then large pieces of cotton cloth, which are longer than the child's whole length, are swathed round it, and turned up from below the feet, so that the poor creature cannot stretch itself out nor sit down, or bend its body in any way. The wife of Signor Nicola Francudi is a daughter of Signor Vondiziano, British consul at Larnica.

We had with us a Polish Jew on board, who was beyond all doubt the most disagreeable man I ever saw; whenever the sailors spoke to him to move on account of the sails, he began to abuse them in bad Arabic, and at the same time that he abused them he called out to me that they were beating him. One day our Mussulman servant, Ahmed, after seeing him pray with his *tefilin* (phylacteries) on, watched an opportunity and took them out of their appropriate bag, and putting them on sat down gravely among the sailors, who of course burst out into laughter, which attracted the Jew's attention; he came in great agitation, and exclaimed, "*Shmaa Yisrool*," (Hear, oh Israel,) and took them away, and kissing them many times, he put them aside carefully.

He afterwards complained to me that his wife was a block of wood, for that she saw Ahmed take the phylacteries, and did not tell him. This old Jew one day kicked the captain's son, and afterwards seized hold of a boy, and wanted to cast him into the sea. I expostulated with him, and told him he should use good words, and act with mildness. He answered that he did not care for the Turks; he knew all the bad names in Turkish, and he would go to the Austrian Consul; he was a very learned Rabbi, and would not be so treated.

One thing offended him very much. He had many Rabbinical books, the Talmud and the Zohar, &c., but whenever he began to read, the Arabs fancied he performed witchcraft, and that the wind became foul, therefore they used to go and pull the book out of his hand, threatening by gestures to throw it into the sea; he then began spluttering his Polish-Jewish German, mixed with Arabic, and calling out to me for help. I advised him not to read as it offended the Arabs. He replied: "*Shmaa Yisrool, i.e. Hear oh Israel! Why do you not tell them that the book I read was written by Rabbi Simon Ben Yohay, a Light in Israel!*" I said, "What do the Arabs know about Rabbi Simon Ben Yohay?"

As the extreme heat was coming on we determined to go to the mountains for a month or six weeks. We went to Stauros Omodos, where we had very commodious rooms, and the air wholesome and pleasant. As we got into the higher mountains the scenery became more beautiful, and to the trees and shrubs of a hot climate were added many trees of an English growth, and every where interspersed with small sparkling streams of water which run down into the deep dells below, which were therefore quite full of trees and shrubs in the most flourishing condition. In these countries one fully enters into the various description given in scripture of trees growing by the waterside. Numbers xxiv. 6, Ezekiel xlvii. 12. The people are very hospitable: when we arrived in any place the women came out with their little straight necked bottles of rose-water to sprinkle on our hands to refresh us after our ride, and whenever we walked out in the evening, the people brought us such fruits as they had to offer to us. Here we circulated the New Testament among the Greeks.

The Governor-General of Cyprus most kindly sent us his mules again, and a written order for us to be provided with every thing during our journey through the place, without paying anything; but of course we did not avail ourselves of this, as the people are very poor.

The Superior of Stauros was very anxious that we should establish a school in the Convent.

Most evenings we walked out, and often sat down by the fountain where all the people of the village came to draw water. It was a very picturesque scene indeed. In the morning we were awaked by the voice of a scolding woman.

August 13th, 1829.—We set out early, and mounting our mules we set out for *Chico*. After about an hour's ride we descended into a deep valley, where there was a small river, which wound so much in its course, that in four hours we crossed it more than eighty times. The mountains rose abruptly on either side, and the valley and the banks of the stream were crowded with immense sycamore trees, &c.; it was delightfully cool and very beautiful. When we had ridden about three hours along this valley we came to a place where a very high rock seemed completely to block up the way; and here we found some servants of the Convent of Chico, who were awaiting our arrival. They had spread a carpet on a bed of gathered fern for us to repose on, and brought coffee and other refreshments for us, and soup, chickens, and water melons; we soon afterwards proceeded on our way; the road wound round the foot of this immense rock, and we continued to follow the course of the little river for about an hour; it was, however, so small, that we could step over it; soon after we began to ascend the steepest road that I ever saw; at one moment, my dear wife narrowly escaped being precipitated down the

mountain many hundred feet, together with the mule, for the ground gave way under his foot at the edge of a tremendous precipice, without a twig or anything to save us from going down; but the Lord be praised for having saved my dear wife; oh, what could I have done without her, and how should I have reproached myself for having brought her to those countries! The mule recovered himself by a sudden jerk, and we continued our way, getting higher and higher, till we came to a place that formed *a hog's back*, sloping down on either side, and thus we arrived at *Chico*, the largest convent at Cyprus, and the second place of Pilgrimage for those of the Greek religion. The Monks were all drawn up outside to receive us, and the bells were ringing, and the great piece of iron, which is struck with a hammer to call the people to prayers, was sounding in honour of our arrival; so as to deafen us. Almost as soon as I arrived I began to distribute Testaments and tracts, as I had done at Omodos. There were ten or twelve pilgrims from *Sataliah*, the ancient *Attalia*, Acts, xiv. 25. I gave them New Testaments; and when I came to *Attalia*, in the year 1831, on my way to *Bokhara*, these same pilgrims immediately called on me. After a few days we found the air of *Chico* did not agree with us. Though the Convent is placed on a high mountain, others are close around it, which, preventing the circulation of the air, made us both feel always half suffocated.

On the 19th we left *Chico* for the Convent of *Mar Athas*, about three hours' distance, but it was in such a bad state that we determined not to remain there above a night. *Mar Athas* is most beautifully situated in a deep ravine, through which runs a rapid stream. The houses are built on the ledges of the rock, so that when you stand at the door of one house you look down on the tops of the trees of a garden below you. There is a bridge over the stream, which we crossed in order to go

to the house. Such is the difference of climate within nine miles, that though the grapes were not near ripe at *Chico*, we had scarcely arrived at *Mar Athas* when the women came into our room to welcome us, and sprinkle rose-water on our hands, and present their little offerings of fine ripe white and purple grapes, fresh almonds, and figs.

There was a small school, and we gave the boys Testaments and Tracts, and many of the villagers came to beg books.

We saw a curious ceremony in the Church dedicated to St. John. There was a little girl who was ill of a fever; she was lying at the foot of a veiled picture; I imagine of St. John. After a number of prayers the Priest lowered the lamp that was burning before the picture, and dipped some thread into it. After this the thread was twisted into a small cord, and tied round the child's arm, with no visible salutary effect, as she could scarcely walk out of the Church, and had a violent fit after. There is a sulphureous spring here, which smells very much like the sulphureous waters at Cheltenham.

On the 21st of August we arrived in the Greek Convent of *Pantaleon*, where I almost made myself famous in the history of Cyprus by burning down the Convent. When we went back to our sleeping room, after dinner, we found the bed all burnt, and the fire communicating to the wooden table; however, we succeeded in extinguishing it, with only the loss of the bedding. The fire was occasioned by my dropping the coal out of my pipe on the bed.

I had one Greek Testament remaining, which I gave to the Superior.

Yours affectionately,

JOSEPH WOLFF.

## LETTER IX.

*Linthwaite, 26th April, 1839.*

DEAR SIR THOMAS,

When we were going out to walk this evening, (21st August,) we found two Turkish soldiers in the court, with four unfortunate Greeks, whose arms were bound together with cords behind them, and women were crying and wailing very piteously; we inquired what was the matter, and found that a man had stolen a sheep, and had accused these four poor creatures unjustly, and that they were now going to be taken to the Governor of *Chirinea*, where they would be beaten and imprisoned. We paid therefore forty piastres, and the Priests paid the same sum, and the poor creatures were set at liberty, but not one of them said one word of thanks to us or the Priests. The Cypriotes, however, are less cunning and less clever than the Greeks in general are.

In some respects the Greeks in Cyprus were better off than the Christians in Syria. For example, they are allowed to bury their dead with outward *decorum*. The funeral procession goes through the town without molestation, the Priest with the cross in front of the coffin; and in the villages the Churches are permitted the use of a bell. In Omodos Stauros, every vigil of a feast, a procession took place round the little Church of the Convent, which stands in the centre of the area of which the Convent occupies three sides. The cross from which the Convent takes its name, Stauros, was always carried round the Church amidst fumes of incense and small wax tapers not thicker than a pen, and was afterwards placed in an appropriate niche by the church door, to be sprinkled with rose-water and kissed by men, women, and children.

At Jerusalem it is quite different. The funeral of a Christian is carried on as it were by stealth. The body is conveyed out of town by two or three bearers, but not borne on the shoulders, but low down like a common burden, and the Priests meet the corpse outside the gate, and proceed to inter it, but dare not sing any prayers for fear of being disturbed by the Arabs. No bell is allowed but a little hand-bell in the Latin Convent. The Greeks are called to prayer by a large piece of wood, which is fixed some feet from the wall by rods of iron. This piece of wood is struck with an iron hammer, and produces a pretty loud sound, which is heard at a considerable distance. The next time about our journey to *Nicosia*, the capital of Cyprus.

Yours truly,

JOSEPH WOLFF.

## LETTER X

TO SIR THOMAS BARING, BART.

DEAR SIR,

On the third of September, 1829, we were most kindly received at Nicosia, in the house of Signor *Christodolo Abeydo*, the secretary (Hodja Basha) of the Governor. Signor Abeydo is the finest looking man we saw in the Levant; very tall and large in proportion, and with the address of a gentleman.

4th September, Lady Georgiana paid a visit to the Governor's wife, where she dined with the Vice Governor's lady.

Before my wife came away the Governor's wife gave her two handkerchiefs, according to Turkish custom, one painted round with a border of flowers, the other embroidered with the peculiar embroidery of the East, the same on both sides.

After Lady Georgiana had been about an hour in the Seraglio, she observed a whispering among the women, and suddenly they all left the room, and left Lady Georgiana and her two Greek companions alone, when in a minute the door opened, and the Governor came in! A most intelligent gentleman he is. He saluted Lady Georgiana in the Eastern manner, and departed again, as they understood no mutual language.

On the 5th of September we went to see the Mosque of Saint Sophia, anciently the Metropolitan Cathedral of Cyprus, and probably built by the Templars. The architecture is Gothic and very simple. I presented the Governor with a Turkish Testament, which he has placed in the library.

At last we arrived again at *Limassol*, the place where Jacob Molay, the last Grand Master of the Templars resided, before he was summoned to appear before Philippe, in France. We stopped there till February, 1830, during which time Lady Georgiana suffered for more than six weeks with a violent malignant fever, and then returned to Alexandria, in Egypt, where I preached the Gospel to Jews and Turks, and to the English inhabitants till the month of May; but my open operations among the Muhammedans frightened Muhamed Ali so that he ordered me to leave Egypt, which I did. And leaving Lady Georgiana, who was near her confinement, in the family of our friends, the Gliddons, I set out for Salonica.

Yours truly, &c.



## APPENDIX.

## APOSTOLIC SUCCESSION OF THE SYRIAN CHURCH.

1. St. Peter the Apostle, Bishop of Antioch ; 2. Odius ; 3. Ignatius Alnoorane, (The Illuminator) ; 4. Ahroon ; 5. Kurillos I ; 6. Arns ; 7. Theophilos ; 8. Maximios ; 9. Sarpheon (Serapion) ; 10. Sulipharis ; 11. Philippos ; 12. Abinos ; 13. Babulaos ; 14. Fabios ; 15. Demetrios ; 16. Phauli Shamushata (Samosata,) Heretic ; 17. Dumanus I ; 18. Timanus ; 19. Kurillos II ; 20. Turnos ; 21. Kitalios ; 22. Philoxinos ; 23. Eustathius. In his time a Council was held, composed of 318 Bishops, who made him Patriarch. He was expelled from his seat by the Heretics, saying that he had had to do with women ; 24. Phulinos ; 25. Walius ; 26. Euphronios ; 27. Arinos ; 28. Philactos Arinos ; 29. Stephanos ; 30. Lamtios Arinos, who was first Bishop at Marash. In his time the seat of Antioch was transferred to Constantinople ; 31. Eudoxius ; 31. Miletios, who was first Bishop of Sebaste ; 32. Lucifros, Bishop of Ramlah. Was persecuted by the Arians ; 33. Lusanos ; 34. Philabianos ; 35. Photinos ; 36. Porphyrios ; 37. Alexandros ; 38. Theodotos ; 39. John, who was in the Council of Ephesus ; 40. Dumanus II ; 41. Maximianos ; 42. Akakias ; 43. Martyrios ; 44. Peter II ; 45. Kladion ; 46. Phlatios ; 47. Slabianos ; 48. Severios ; 49. Phauli Tritiki ; 50. Ephrosios, the Chalcedonian ; 51. Ephrem, the Chalcedonian ; 52. Dumanus, the Chalcedonian ; 53. Anastasius, the Chalcedonian ; 54. Gregorios, the Chalcedonian ; 55. Anastasius, the Chalcedonian ; 56. Severios II. ; 57. Phauli, the Abyssinian ; 58. Phatra from Nice ; 59. Julianos ; 60. Athanasios ; 61. Johannes II. ; 62.

Theodoros ; 63. Severios III. ; 64. Athanasios ; 65. Julianos ; 66. Elia ; 67. Athanasios ; 68. Johannes ; 69. *Horan*, he was killed by Aboo Jafr ; 70. Athanasios ; 71. Georgios ; 72. David ; 73. Josephos ; 74. Kuriakos ; 75. Dyonygios ; 76. Johannes ; 77. Ignatios ; 78. Theodosios ; 79. Dionysios ; 80. Johannes ; 81. Basilios ; 82. Johannes ; 83. Dionysios ; 84. Abraham ; 85. Johannes ; 86. Athanasios ; 87. Johannes ; 88. Dionysios ; 89. Johannes, Son of the Sister of Dionysios ; 90. Athanasios ; 91. Johannes, Son of Susan ; 92. Basilios ; 93. Johannes ; 94. Dionysios ; 95. Johannes ; 96. Marcos ; 97. Athanasios ; 98. Johannes ; 99. Athanasios ; 100. Michael I. ; 101. Saliba ; 102. Michael II ; 103. Johannes the little one ; 104. Ignatius ; 105. Angur ; 106. Johannes Almadain ; 107. Ignatius ; 108. Philoxinos ; 109. Ignatius, from Mardeen ; 110. Ignatius, son of Ishmael ; 111. Ignatius, his nephew ; 112. Ignatius, son of Ghareeb ; 113. Tahuba Barthely ; 114. Ignatius Khallaf ; 115. Ignatius Ibn Shilla ; 116. Ignatius Nookh, 117. Jesooah of Kalaat, who turned Muhammedan. 118. Jacob Damascenus ; 119. David, from Madan ; 120. Abd-Ullah, from Kallaa Alumra ; 121. Ignatius, from Mardeen, in Mesopotamia ; 122. Daood Shah, from Mardeen ; 123. Philotos, from Mansooria, near Mardeen ; 124. Abd Alghanne, from Mardeen ; 125. *Naame*, who turned Muhammedan ; 126. Hadaye ; 127. Shukr Allah ; 128. Shamaun (Simon) ; 129. *Jesua*, from Diarbekr ; 130. Abd Almeseekh, from Orfa ; 131. Habeeb, from *Jabel Tor*, in Mesopotamia ; 132. George the Great, from Mosul, who built the Convent of Deyr Alsafran, near Mardeen, which then became and is still the seat of the Syrian Patriarch of Antioch ; 133. Ishaak (Isaac) , 134. Shukr Ullah, from Mardeen, he died at Diarbekr ; 135. Georgis, from Orfa ; 136. Georgis III. from Mosul ; 136. Mathias, who was thirty-

five years Patriarch ; 137. Behenam, from Mosul ; 138. Yoonan, from Mosul ; 139. Georgis, from Aleppo ; the present Patriarch from Mardeen.

N.B. It must be observed that it is a custom of all the Eastern Churches to pray for the dead ; whilst at the same time not *one* of the Eastern Churches believe in purgatory.

## PART THE FIFTH.

### LETTER I.

*Parsonage of Linthwaite, near Huddersfield,  
Yorkshire, 8th May, 1839.*

TO SIR THOMAS BARING, BART.

DEAR SIR,

Before my departure from Alexandria, a certain Haje Joseph Michael Aboo-Mansoor, from Mount Lebanon, several years known and acknowledged by the missionaries Gobat and Mueller, as a sincere convert from Romanism to Protestantism, preached one day in my presence the Gospel of Christ to a congregation of Arabs. Observing his talents, and having seen his testimonials from my above-mentioned friends, I took him into my service as assistant preacher from Alexandria to Salonica, and consigned to him the care of my money and linen, and desired him to keep the account. We left Alexandria on the 7th of June, in a French vessel. On board that French vessel, Mustapha, from Trebisonde, a Turk, who was continually reading the Gospel, which I gave to him, took a most striking interest in my mission; he was fully acquainted with the circumstance of my having been exiled from Egypt by order of Muhamed Ali. He continually advised me to pursue my mission with prudence and discretion. He always said, "at your arrival in a place you ought first of all to make the acquaintance of the local authorities, and do not tell at once your object to the whole world.

Joseph, the Arab, who accompanies you is good for nothing." The same was told me by another fellow-passenger, Signor *Rosa* by name, a Greek, who was in the service of Bogos Bey, Muhamed Ali's Prime Minister. The latter gentleman (Signor Rosa) always told me, "Do not trust too much to that Joseph," and I confess that I myself often could not help thinking, in spite of his apparent zeal, that he was a rascal; and I always found that I never was deceived when I trusted my own judgment; but, often afraid that I might be uncharitable, I submitted my judgment to others, and then I was invariably deceived. There was something in the eyes of that fellow which forced upon me frequently the suspicion of his *being* not only a hypocrite but a downright robber. However, I suppressed my suspicions. We arrived at last, in our French vessel, in the Island of Rhodes, one of the most beautiful and healthy islands I ever saw. The magnificent buildings still existing there remind one of the times when that Island was governed by the Knights of St. John.

The Consul, Mr. Wilkinson, received me into his house with great hospitality. A Franciscan Friar immediately called on me, who entered with me into an argument about "*Tu es Petrus*"; and then I went to the coffee-house, and conversed with several Arabs, Jews, and Turks, on the Coming of our Lord Jesus Christ. Meanwhile *Joseph Aboo Mansoor* left the trunk of Bibles open, and desired every one who came to serve himself with the copies of Bibles, &c. Why he acted thus, I never could find out. Beside this, some bigoted Greeks, who came with us from Alexandria, and who were pursuing their journey in the same vessel for Smyrna, went on shore at Rhodes, and told the Governor that I had tried in Egypt to convert the Muhammedans, and that Muhamed Ali had exiled me from his country. In less than four hours the whole body of *Ulemahs*,

(Muhammedan Ecclesiastics,) headed by the Cadi and *Mufti*, went to the Governor, and demanded my immediate expulsion from the Island of Rhodes. I was just sitting at dinner, in company with the Roman Catholic Friar of Rhodes, when Mr. Maltass, my fellow passenger from Alexandria, entered the room, and said, "Mr. Wolff, you had better be off as fast as you can, for there is a general insurrection in the island on your account." He had scarcely done, when the Dragoman of the Consul came (he was a Jew), and told me, in the name of the Turkish Governor, to embark in the same ship in which I came. I went first to Mr. Wilkinson, the British Consul, who told me that he was very sorry not to be able to still the popular commotion. I told him that I was determined first of all to see the Governor himself, and talk with him. I went to the Governor, shewed to him my imperial firman, and told his Excellency that now more than nine years I had travelled in the Sultan's dominions, and had visited Damascus, Bagdad, Jerusalem, and Constantinople, and had never been treated in such an uncourteous manner.

*Governor.*—"If you had come here, and had made first the acquaintance of myself, of the Cadi, and Mufti, and had given a book to this man, and another to that man, conversed with one, and then with another, nobody would have said anything; but you scarcely arrived here but you sit down in the coffee-house, and converse with people on topics they never heard before, whilst your books are flying through the streets of Rhodes. All believed that you came here to upset the religion of the country at once. You must temper your fire; and I tell you that I do not advise you to stay here, for the Turks here are of a rebellious disposition. They tried the other day to kill me, and they have not yet submitted to the *Nesaam*, i. e. the new discipline."

*Myself*.—"Give me a written order to leave the place."

*Governor*.—"I shall do no such thing. You may remain here; but if any one of the mob fires a pistol at you, the Consul must not come to me for redress."

I embarked on board the same ship in which I came, and agreed with the Captain to leave me at *Scio*, and *Mustapha*, from Trebisonde, desired the Captain to land me at that place, without permitting those Greeks to land there, in order that my object might not be betrayed again.

Another Turk, Hajee Baba by name, spoke to me in the following manner: "Oh! *Dervish*, why do you expose yourself to so many hardships for the sake of the Jews? Let them go to heaven or to hell. Never mind the Jews. You are rich, remain in your country, eat and drink, and live comfortably with your wife, and let the Jews go to hell. By G—, they will kill you one of these days! Our Prophet has not been able to do anything with *them*—Moses has not been able to do anything with them—*Eesa* (Jesus) has not been able to do anything with them—and how will you?" I said, "*God is mighty above all*, and He may make me an instrument for their good! It is written in your Koran itself, 'SAY, THE LORD IS THE LORD OF THE WEST, AND THE LORD IS THE LORD OF THE EAST, HE GUIDETH WHOM HE WILLETH THE RIGHT WAY.'"

When we arrived at *Scio*, *Mustapha*, from Trebisonde, did not permit the Greeks to land, and he himself set the example by remaining on board the ship; only my friends Mr. Maltass and Signor Rosa were allowed to accompany me on shore for the purpose of assisting me in getting a lodging. The Consul gave to me his house outside the town. I called on Youssuf Pasha, who not only received a Turkish Testament from me with

pleasure, but likewise gave me letters of introduction to the Pashas of *Mitylene*, *Tenedos*, and *Salonica*. The Mufti sent for an Arabic Bible, for which he gave me in return a basket of oranges.

I met at Scio, and every where else, Greek female slaves, who enter the rooms of their Turkish masters unveiled in the presence of strangers.

At Scio, are Jews, descendants of those who were exiled from Spain, and also those who lived in Greece from the time of the destruction of Jerusalem by Titus.

At Scio I demanded my Arab assistant, Joseph Aboo-Mansoor, to shew me the accounts, as I observed already that about thirty dollars were wanting, for which he could not account. I ascribed it to some mistake, for it was, notwithstanding my secret suspicion, incredible to me that a *hypocrite* should be able to pray with such *fervor*.

I left Scio for *Mitylene*, where all the Consuls (even the Spanish Consuls) called on me, and desired French and Arabic Bibles. The Bey of Mitylene is highly esteemed by the Sultan; I made him a present of an Arabic Bible.

One morning I awoke from sleep, and saw sitting near my bed *Hayrat Muhamed Effendi Daghestane*, the intimate friend of the Seraskier *Kosrof Pasha*, with whom I went three years before from Malta to Smyrna, in His Majesty's ship *Isis*. He was taken by Admiral Heiden, at Navarin, and sent back to Smyrna with Sir Thomas Staines. As he only spoke Turkish and Persian I was the only one who could talk with him. Sir Thomas Staines treated him with great attention. As soon as he had heard at Mitylene that an Englishman had arrived with books, who came for the conversion of the Jews, he thought, as he expressed himself, that that man could be nobody else but his friend *Joseph Wolff*; and therefore, he said, "I come to *temper* .



*your zeal*, my dear friend. The proceedings of our Sultan are already odious. His introducing European dress is disliked by the Turks. The Turks say, '*Our Sultan has sold us to the Franks.*' There are none at Mitylene who can perceive that a man may be actuated by philanthropy, and therefore your distributing books, and disputing with Turks and Jews, are looked at with suspicion." He, however, introduced me to several learned men, and to the son of the Governor.

Hayrat Muhamed was an extraordinary man. He was a Dervish, born in Daghestaun, but known in the Muhammedan world as an extraordinary *philosopher*. He was respected by the Sultan as well as by the Kings of Persia, Bokhara, and *Kokan*. He was known also to Sir H. Bethune and Sir John M'Neile, in Persia.

I left Mitylene for Tenedos. The Pasha of Tenedos, who was a great friend of Sir Pulteney Malcolm, had been exiled to Gallipoli, just two days before my arrival, on account of his having been accused by the Greeks of Tenedos to the Porte as an oppressor. Thus we see that the Sultan had profited by his misfortunes.

I met at Tenedos with several exiled Governors from the *Caramania*, and several exiled *Mullahs* and *Cadis*. Several of the Agas of the Janissaries came to me, desiring me to write to the Ambassador on their account. They lived in poverty and misery.

While at Tenedos, I said to my Arab assistant, Joseph Aboo-Mansoor, "As I shall not have enough money, I beg you to lend me yours"; for I had paid him £20 sterling for a quarter. But he replied that he had sent his money to his wife to Mount Lebanon, so that he had not a penny left. I, therefore, believing him, sent an express to Mr. Lander, the British Consul, requesting him to send me one hundred dollars, which he did. I wanted to go to the ruins of Troy, but there was too much wind.

I left Tenedos on the 16th of July, 1830, and sailed in a small boat for Lemnos, where I arrived on the 17th of July, and was received most kindly by the Most Reverend Father in God, *Nectarios*, Archbishop of Lemnos, a very learned man. He immediately called the Primates of the island together, to consult with me about the erection of a Greek College. They had already laid the foundation of a building for a College upon a mountain, just opposite the Turkish Castle. The Archbishop shewed to me a letter he received from Patriarch Agathangelos, at Constantinople, who wrote to him that the Sultan had desired him to write to all the Archbishops and Bishops that in case they were oppressed by the Pashas and Governors they should give immediate notice to the Patriarch, and that the Patriarch should report it to the Sultan. The Archbishop showed that letter immediately to the Governor, who is now evidently very much afraid of the Archbishop, for on my calling on him, he asked me whether the Archbishop was satisfied with his mode of administration. One of the respectable Turks called on me, who said to me: "whenever the French, English, or Russian armies come, I shall remain quietly in my house, and smoke my pipe." The enthusiasm of the Turks was quenched for ever by the introduction of European discipline.

On the 21st of July, 1830, we left *Lemnos* for *Mount Athos*.

*Mount Athos*, also called *Akios Oros*, i. e. Holy Mount, is inhabited by Greek Monks. *Athanasios*, of *Trebisond*, built the first Convent there, in the fourth century. The Greek Emperors, the Kings of Georgia, and even the Czars of Russia followed his example. Before the Greek revolution, 15,000 Monks, from all parts of the world, inhabited that mountain. No woman is allowed to go there, for they say the Virgin Mary

would kill her in an instant: even no she animal is kept there. Those Monks are far from being endowed with the spirit of the holy men of Thebais, for during the Greek revolution, they made common cause with the rebels of Cassandra, and many of them were killed in open rebellion. Many of them are frequently executed on account of piracy and highway robbery. I ascended the mountain, and went to one of the Convents, where I met with a dozen of Monks knitting stockings, totally ignorant. I saw that I could do nothing with them, I therefore went again to my boat, and we anchored four miles distant from the Convent, near the uninhabited island called St. Christophoros.

On the 22d of July we sailed for *Salonica*, (Thessalonica,) and were already arrived opposite the mountain of *Cartalia*, eight miles distant from the Peninsula of Cassandra, which is inhabited by 10,000 Greeks, who are only nominally subject to the Turks as they are governed by their own laws, and have a *Greek* and *Turkish Governor*, and the latter is entirely under the orders of the former. Arriving opposite mount *Cartalia* we perceived unexpectedly a small boat coming towards us, in which we observed eight armed Greeks. They tried to come towards us, but the wind being in our favor, they were obliged to tack about. Our Captain exclaimed "*Kleftes!*" i. e. *Robbers*, and he told us at the same time that if they take hold of us, they would not spare any of our lives. I said to my Greek servant, "*Now give me only my letters of introduction, passports, and firmans, but the money you leave behind in the trunk, in order that they may not pursue us over the mountain.*" That very moment *Joseph Michael Abou-Mansoor*, my Arab Assistant, exclaimed: "*Lord, Lord, now I lose my money.*" In the confusion it did not strike me that, when at Tenedos, he had declared that he was pennyless, and he took now the

money in his pocket, and I, believing that my money was left behind, leaped out of the boat, and ran up into the mountain; that very moment the pirates fired their muskets after us, and the balls passed me twice. Joseph Aboo-Mansoor forsook me the first instant, but I cried after him, "Joseph, do you forsake your brother in adversity?" These words kept him back. I was without shoes, stockings, coat, hat, or *waistcoat*. The thorns and bushes upon the mountain had soon pierced and wounded my poor *feet* and hands, and torn in pieces the shirt I had on. I was no longer able to run, and we hid ourselves in the clefts of the rocks. We saw the pirates entering our boat, and beating my *Greek servant*; and finding very little money, and having learnt from my servant that I was an English *My Lord*, (as they call every English traveller,) they were quite in a rage, and came up the mountain, swearing that they would cut off our heads if they got hold of us.

They were about twenty yards distant from us; we saw them, but they did not see us. When they went down, I said to Joseph Aboo-Mansoor "we must now see whether we can succeed in reaching a village, (it was nine o'clock in the morning) and then, as we have no money, we must beg our way through to *Salonica*;" but Joseph said, "I have with me above one hundred dollars, which were entrusted to me by a merchant of Alexandria for one of Smyrna."—"Well," I said, "you can lend me that money, and at *Salonica* I will repay it to you." Thus we wandered upon a mountain, where we were obliged to cut through the bushes with our hands; and the inhabitants of *Sheeka* afterwards assured me that no native ever ascended that spot. Wild beasts were howling through the forest, and we wandered the whole day without finding one drop of water. In the evening I was too weak to proceed, and stretched myself upon the thorny ground, and opened my mouth

to draw in a little air. I felt almost insane from thirst, and chewed a piece of a letter of introduction. A wolf passed me, but did not touch me. Towards the morning we continued our journey, not knowing where to go. At last I was too weak to walk; I crept down the mountain, sometimes upon my back and sometimes on my hands and knees, and I was hardly able to talk on account of thirst. I said to Joseph Abou-Mansoor, "Now you may leave me; go and tell Lady Georgiana the account of my death." He exclaimed then, "Jesus Christ, Thou who hast shed thy blood for us, assist my brother, Joseph Wolff, who has served thee nine years." This his faithfulness in remaining with me, and this powerful prayer, were the causes that suppressed in me every rising suspicion of his being the chief robber of my money, and that the pirates got only a small share of it, as I discovered afterwards at Smyrna.

Suddenly we saw water running down the side of the mountain. After a walk of 26 hours we were able to quench our thirst, and in a short time after we found the leaves of wild grapes, which we ate. A few hours after we had found the water we came to a plain near the sea shore, and met with Roumeliot shepherds. We explained to them our case. They gave to me stockings to put on, for my feet and hands were filled with thorns and wounds. They brought us to their companions, near their flock. They gave us bread and cheese to eat, sour milk to drink, and then brought us to Sheeka, for some trifle which *Joseph* gave them *on my own account*, expecting me to pay him back. On the way to *Sheeka* we met our Captain and boat. The pirates had taken every thing they found, except the Bibles and Tracts and papers, which they left untouched. I desired him to stay until I should send him from *Sheeka* a letter for Mr. Chasseaud, to whom I was recommended by Mr. Briggs, of Alexandria. On our arrival at *Sheeka*, the

Turkish Commander received us in the kindest manner. A few hours after, our servant came, and told me at once that the pirates had only found 29 dollars of my money, whilst I had with me 130 dollars in the whole; but again I suppressed my suspicion, for it was so difficult to believe, in spite of Joseph's bad countenance, that he could have prayed so impressively, and still be a robber, liar, and a *most infamous* hypocrite, as he turned out to be; but his (Joseph's) conduct was changed—sulky, cross, impertinent, &c. After a stay of three days at *Sheeka*, which is inhabited by Greeks and Turks, we set out for *Salonica*. The Turkish commander accompanied us, with several soldiers, as the way through the mountain was very dangerous, for many Turks, in order not to be taken as soldiers, escaped to the mountains, and became highway robbers.

On the 27th of July we left *Sheeka*. When we had made five hours through the mountain, we saw the forest in flames, for the inhabitants of the neighbouring villages set fire to the mountain, in order to drive out the robbers. However we passed safely through. Joseph Abou-Mansoor became daily more restless the nearer we came to *Salonica*—his conscience tormented the impostor.\* Approaching *Salonica*, he made me believe that he was afraid that the Turkish Commander who accompanied us was a robber. He remained at *Neked*, and promised to follow. After I had left him, I wrote to him a letter requesting him to follow me to *Salonica*.

On the 29th of July we arrived at *Sanbad*, nine miles distant from *Salonica*. I sent on my Greek servant with a letter for *Mr. Chasseaud*, the British Consul of *Salonica*, announcing to him my miserable condition; and having been literally naked, I desired him to send, the next morning, some cloth to the gate of *Salonica*.

\* I can easily forget the insults offered by *savages*—but not *hypocrisy*.—WOLFF.

On the 30th of July, 1830, I arrived at the gate of Salonica, and met with crowds of Jews, who were already acquainted with my *character* and *adventure*. I sat down among them, waiting for the arrival of a person from the British Consulate. The Consul's broker arrived a short time after, with cloth, and a horse to ride upon. I was received very hospitably by the British Consul, where I also met with Lieutenant Slade, of the Royal Navy, who was suffering from the *ophthalmia*. Mr. Chasseaud had already prepared a room for me. Mr. Joseph Aboo-Mansoor arrived in the evening, very confused, and the first thing he did was to buy a pipe with my money, and to sell it again to me. I still dared not to suspect him. I remembered his prayer upon the mountain. A physician was immediately sent for to draw the thorns out of my feet. The next day after my arrival my room was crowded with Jews, to whom I proclaimed the tidings of salvation by a crucified Saviour. There are about thirty thousand Jews at Salonica, of the Spanish denomination, rich, cunning, and daring. His Highness, the Pasha, sent also for Bibles, and many Turkish ladies and gentlemen came.

Yours affectionately,

JOSEPH WOLFF.

## LETTER II.

*Linthwaite, 10th May, 1839.*

TO SIR THOMAS BARING, BART.

DEAR SIR,

Now I must give you some information about a sect residing at *Salonica*, called *Shabatay Zeebe*. They are very clean in their outward appearance.

In the 16th century, a Jew rose at Smyrna, and pretended to be the *Messiah*. His name was *Shabatay Zeebe*. Many thousands of Jews became his followers. He fared sumptuously, and actually kept a regular court. The Sultan took hold of him, and Shabatay Zeebe, in order to save his life, turned Turk, and was exiled to *Skop*, near Belgrade. He left three sons, and every one of them formed a sect; and there are now several thousands of Jews at Salonica, followers of Shabatay Zeebe, but they profess outwardly the Muhammedan religion, but in secret carry on the Jewish worship with veneration for Shabatay Zeebe. They never intermarry with the *Muhammedans*, and divide themselves into four parties, and they are called *Domné*, i. e. *Turned*, by the *Turks*, and the Jews call them *Mamenem*, polluted or *Heretics*. It is said of them that they have *community of wives*. They believed me at first to be one of their sect. I fixed a public call in Hebrew on the wall of *Salonica*, calling on them to believe in the Lord Jesus Christ. About three thousand Jews crowded around it. The Jews were so enraged that they offered 12,000 piastres, about £600, for my head. The Pasha, however, requested me not to do so again.

There was also a famous Greek robber, *Vivante* by name, who resides at Catharina, near *Salonica*, in the forest near *Mount Olympos*. He sometimes sits in a solitary place alone, a musket at his side. One single sign from him is sufficient to surround him with six hundred armed Greeks. He was the terror of the Pasha of Salonica. I left, at last, Salonica with Lieutenant Slade for *Smyrna*. *Joseph Aboo-Mansoor* at last was detected as the robber of my money; as the most infamous hypocrite and impostor I ever met with. He was imprisoned and obliged to repay a sum of money.



As a warning to future *missionaries* and *travellers* I give herewith his whole name, as he is called by the Arabs at Beyroot, "*Haje Youssuf Michael Aboo-Mansoor*," born at *Haddat*, near Beyroot, in Mount Lebanon. He is about five feet six inches high, and never looks up with his little eyes.

Yours affectionately,

JOSEPH WOLFF.

## PART THE SIXTH.

CONTAINING THE JOURNALS OF THE REV. DR. WOLFF,

FROM 1835 TO 1838.

### LETTER I.

*Linthwaite, 24th May, 1839.*

TO SIR THOMAS BARING, BART.

DEAR SIR,

I remained the greater part of 1834, and a part of 1835, at Malta, with my wife and child, occupying myself in preparing the journals of 1831 to 1834, for the press; and beside this, in preaching every Sunday evening the Gospel of Christ, in the Church Missionary House, where divine service was celebrated according to the Church of England. I was also much interested in the frequent arrivals of Jews from Morocco, who were on their journey to *Jerusalem*, where they intended to end their days; they sometimes visited me. Poor people! whenever they entered my house at Malta, they put off their slippers, as they are accustomed, or, rather, compelled to do, when they enter in Morocco the house of a *Muhammedan*. They informed me, that among the Muhammedan tribes in Africa, the following came originally from Palestine:

*Beraber*, who are called *Felishtim* by the Jews of *Morocco*; and *Yooshe*, called *Jebusim* (Jebusites) by the Jews.

According to the account of the Jews of *Morocco* there are in the empire of *Morocco*, and throughout *Africa*, one million of Jews. In spite of the oppression they are subject to, they have colleges and synagogues.

When the Jews in *Morocco* are too much oppressed they fly to Teflaleth, where they are protected by the *Bedooeens*, and hospitality afforded to them. They informed me that the time of the election of a new Emperor is always a time of trouble to the poor Jews, for every Emperor imposes a new tribute upon them. It is remarkable that several European Christians, who were captured by pirates, sought asylum among the Jews of *Morocco*, *Fez* and *Miknas*, and embraced *Judaism*; so that there are several thousands of such *Gerim* (Strangers) among them. There are also a great many Jews upon Mount *Atlas*, which mountain is called *Szalaw* by the Jews of *Morocco*. The black slaves of *Morocco* are called by them "*The children of Canaan*."

They have a tradition that Joab, *Zeruiah's* son, captain of David's Host, came to Teflaleth, and the footsteps of his horses are still to be seen! I have also heard Jews in Germany assert that David came with his army as far as *Mayence*. The Jews of *Morocco* say, that the *Cherubim* were the *similitudes* of the *glorious Shechina*.

Yours, affectionately,

JOSEPH WOLFF.

## LETTER II.

TO SIR THOMAS BARING, BART.

DEAR SIR THOMAS.

One day I made at Malta the following discoveries of English words, which are of Persian and Arabic origin :

*English.*

1. *Abode*—in *Arabic*, *Abad*—city, place.
2. *Naked*—in *Arabic*, *Naked*—wanting, being short of a thing.
3. *Rank*—in *Persian*, *Rank*—degree, rank.
4. *Call*—in *Arabic*, *Kal*, say, call—in *Hebrew*, *Kol*, כּוֹל—voice.

In the month of March, 1835, I set out again for England in the *Firefly*, commanded by Lieut. Baldock, R.N. I had as fellow-passengers Lord Nugent, my friend Captain Hope, and the Rev. Mr. Porter, of Cambridge. At Gibraltar we were joined by the amiable and sensible Lord Vernon; we had a most pleasant passage. I attempted to enter with Lord Nugent into an argument on *politics*, but I was beaten by him in five minutes, though not convinced, for I remained as staunch a Tory as ever. I remained, as you know, in England till the month of October, 1835, and enjoyed the company of my dear good father Simeon, of W. Marsh, Bickersteth, and others, and then returned to Malta on the third of October, where I arrived again on the 19th, and found Lady Georgiana, and my little boy, *quite well*. Lady Georgiana came with our boy to see me in the *Lazaretto*, but as I was to get *pratique* after a delay of two days

only, my wife thought it not worth while to move with her servants to the Lazaretto for so short a time; however, I was determined to have my family with me, and therefore threw a handkerchief at her, which obliged her at once to perform quarantine with me and also my boy. After having obtained pratique, I preached again every third Sunday to the congregation of the Rev. Mr. Schlienz, the *most efficient* Missionary, without any exception, that the Church Missionary Society ever sent to the Mediterranean. The Incarnation of the Son of God, the Divinity of Christ, the Divinity of the Holy Ghost, the coming of our Lord and his glorious reign upon earth, were the subjects I discoursed upon. Every Wednesday I gave public lectures in the house of Schlienz. The Serpent that beguiled Eve, confirmed by a Tradition current among the ancient Egyptians respecting a scorpion that *spread poison about*, the Ark of Noah, the Tree of Life, the Cherubim and the Flaming Sword, were the topics. Every Monday I lectured in my own house. Several gentlemen in His Majesty's navy became believers in the *personal reign* of Christ, as Messrs Paul, Holstedt, Campbell, and others.

On the 17th January, 1836, I packed together all my books, or rather my beloved wife did so for me. Mr. Kerby, the agent of Mr. Schlienz, with whom the Bibles are deposited, nailed together the cases, containing Persian, Arabic, Amharic, Hebrew, and Greek Bibles and Testaments. Schlienz also gave me copies of Robinson Crusoe and maps, both in Arabic. Lords Palmerston, Glenelg, Auckland, and other gentlemen, had furnished me with letters of introduction. To show you a specimen how kind also the highest authorities at Malta have been towards me, I give you herewith a copy of a letter which I received before my departure from Malta from Admiral Sir Josias Rowley, Commander in chief of His Majesty's fleet in the Mediterranean.

“ *Admiralty House, Malta,*  
*Dec. 21, 1835.*

“ THE REV. JOSEPH WOLFF, FLORIANA.

“ DEAR SIR,

“ Your own zeal in the good cause, without any introduction from me, will, I am persuaded, lead any brother officers of mine, whom you may meet with during your mission, to shew you every possible attention; and I feel it is quite unnecessary for me to say more than this to recommend you to their kind notice.

“ I am, Dear Sir,

“ Very faithfully yours,

(Signed)

“ JOS. ROWLEY, *Vice Admiral.*”

On the 19th of January, 1836, my old friend, Charles Smith, drank tea with us, and remained from five o'clock in the evening till half-past six; then I took leave of my wife and child, and embarked for Alexandria in His Majesty's steam vessel, *African*, commanded by Lieut. Joseph West, whom I found to be a very kind and obliging gentleman, and an intelligent officer.

On the following 24th January I had a very quiet and agreeable discussion with two of the officers on board, who were Roman Catholics, on the leading doctrines of their church; the point in which I agreed with them is the anointing of the sick according to James v. 14, 15, but I hold the Romanists to be wrong in making an extreme *unction of it*. The Eastern Churches do it according to the words of James as soon as a person is sick.

On the 24th of January, 1836, I preached to the officers and men on the *new heaven and new earth*, when the whole creation shall be consecrated to the Lord, and be under the visible Government of the Son of David.

On the 26th of January we arrived in the harbour of Alexandria, at ten in the morning, and I found my old friends, the Gliddons, well. I called on Colonel Campbell, who received me kindly, and invited me to dinner. In the evening I went to the celebrated Antiquarian, Captain Caviglia, so frequently mentioned in my former Journals. He is still occupied in the disquisition of *mystical philosophy*. He informed me that he was reading the Bible *more* than ever, and that he perceived, in reading the Book of *Joshua*, that men have to expel from their hearts the same rebel nations against whom Joshua had fought. He connects strangely Zechariah xiii. 5, "But he shall say, I am no Prophet, I am an husbandman, for man taught me to keep cattle from my youth," with Genesis ii. and attempts to prove by the connection of both texts, the renovation of the earth, which shall be purified by fire; citing for this, Luke xii. 49, "I am come to send fire on the earth; and what will I if it be already kindled?" What I invariably observe to be the case with mystical philosophers is, that they are averse to engage in a close argument. He reads with great eagerness "*Le Nouvel Homme*," of the famous mystic philosopher, Louis Claude de Saint Martin.

Mysticism like that of St. Martin and Jacob Boehme leads to nothing but to *rationalism* and *infidelity* clothed in *hieroglyphics* and *emblems*—and *mysticism* is actually nothing else. It is more dangerous to *Church* and *State* than *open Jacobinism*: that it led to *liberalism* and to a spirit of *rebellion* St. Martin's History shows, for he himself approved of the French Revolution in the year 1793. All the mystical philosophers I have met with are like Sooffees in Persia, Pantheists, denying the necessity, and asserting the indifference of all external *Cultus*. They profess at the same time the art of withholding from the inquirer their real sentiments until they have sufficiently entangled him, exactly as the

Neologists in Germany deceive often the orthodox Christians *by terms* borrowed from *Moravians*, as *Schleyermacher* at *Berlin*, and Dr. Channing at Boston. In all they say there is some *mental reservation*. The *Mystics* are, by far, worse than *Unitarians*, for *Unitarians* speak, after all, about the *Creator*, but the *mystical philosophers* idolize *man* and the *inanimate creation*. They are subtle and refined *idolators*. *Caviglia* is followed by *St. Simonians* and *filthy French* and *Italian* infidels. *Caviglia*, for instance, says he does not *believe* but *understands* the *Trinity*. He explains the words in Genesis i. 1, 2. *In the intention* of the three attributes of God the heavens and the earth were created, and the active power of the three attributes of God was brooding upon the face of the waters. I told him that I knew this *mystical interpretation* before. He got very angry about it; and Gen. vi. 6, he translates—" *And the Lord suspended his usual love of preserving* men whom he had created!" The acquisition of such mystical knowledge as these mystics possess, or profess to possess, is with them *regeneration*. Knowledge of animal *magnetism* or *phrenology*, and *Homœopathy*, is with them the means of obtaining *regeneration*.

All the Europeans residing at Atfê, near Alexandria, died in the plague of 1835, through their own fault, for they ceased not to visit the daughters of the land during that catastrophe. Egypt is justly styled the *Botany Bay* of France and Italy; therefore respectable Frenchmen, who come here, shun the company of their dissolute countrymen; and by the very worst of Italians and Frenchmen Egypt receives her civilization. I had one day a conference with Boghos Youssuf Bey, minister to Muhamed Ali; he told me a great deal of the activity of his master, the Vice Roy, and his son, *Ibrahim Pasha*; that both devote very few hours to sleep, and that *Ibrahim Pasha* had lately taken thirty



thousand fire arms from the Druses in the mildest manner, so that the Christians of Damascus, and throughout Syria, and even Jews, enjoy the most perfect liberty, and were no longer molested by the Turks. Boghos also informed me that people are sent to Muhamed Ali from Daghestaun. I preached to him (Boghos) the second coming of our Lord, and shewed to him Isaiah xix.

On the 31st January I preached to the British Inhabitants of *Alexandria*, on the restoration of the earth to its original beauty and glory, under the government of Jesus Christ and His Saints, when the Lord again shall look down upon the earth, and say, "*Behold it is very good,*" when the curse shall be taken away from her, and peace and good will toward men shall prevail. I dined then with the scientific merchant, Mr. Harris. My sermon gave him occasion to show me the following passage in Plutarch's *Isis and Osiris*. "The Magian Philosophers say that there is a time fixed by the Fates, nor is it indeed very far off, when the power of it remaining (the bad principle) shall be utterly done away, and he himself destroyed by those very evils which he first introduced into the universe, by famine and pestilence, after which the earth shall become plane and level, all mankind shall live under the same laws and government, they shall speak the same language, and all enjoy one uniform happiness. We are moreover told by Theopompus, that, according to the opinion of the Magi, each of these gods is to conquer and be conquered in his turn, for the space of three thousand years, and that for other three thousand years they are to contend with each other for the pre-eminence, each destroying as far as possible the works of the other, but that at the end of this time *Arimanius* should be entirely cut off, and mankind for the future should live in perfect happiness clothed with such bodies as should

not stand in need of food for their support, and whose matter should be so extremely subtle as not to cast any shadow. That the God who is to contrive and execute all this sleeps for a time, but that this time ought not to be looked upon as long, when compared with the eternity of divine nature, nor longer in proportion than is the moderate sleep of a mere mortal."

Thus you see how the time of a Missionary is engaged. The Monday following I was occupied with expounding the propheties in Gliddon's family, in the distribution of Italian Bibles, and the Prayer Books in English and Italian, and in preaching on the restoration of the Jews. I have not the least hesitation to say that the distribution of our Liturgy in the Italian and other foreign languages will produce a greater effect than the circulation of the *Scriptures*, for the Italian Infidels and the Eastern Christians think that the English Christians have deduced from the Bible a French *philosophical* system like that of Voltaire. By giving them the Liturgy of the Church of England they perceive that this is not the case, and they observe this with amazement.

I called, during my last stay at Alexandria, on a most interesting and amiable gentleman, viz. Colonel de Hamel, Russian Consul General. He is from Liefland. We conversed about the evil effect of *Democracy*, in which he heartily concurred with me. Verily, democracy may be defined thus—*demo-crazy, i. e. the people, crazy is crazy*. The evil of democracy is felt in families in the relation between *husband* and *wife*, *father* and *son*. I observed that those were the last days, or rather forebodings of those last days spoken of by St. Paul. Monsieur de Hamel then mentioned, "*Les Paroles d'un Croyant*," written by Abbé de la Menais. That talented madman tries to prove his Jacobinical principles from Scripture. I observed to Colonel de Hamel that the reading of the Sacred Scriptures may be a savour of

death as well as a savour of life unto life. I illustrated this to Colonel de Hamel by the following example from the Bible. Cora, Dathan, and Abiram, rebelled against Moses and Aaron, and the earth swallowed them up. The believing soul will perceive in that enterprise the spirit of rebellion now existing in the world, typified in the history of those rebels against the royal and ecclesiastical dignitaries established by God, and at the same time the Divine interposition in favour of his institutions. But the blasphemous infidel in reading this history, will praise the enterprise of those rebels, and laud their *physical* and *mental* strength, and will explain away the punishment inflicted by God, by ascribing it to a secret contrivance of Moses. I had also the following conversation with Doctor *Laidlaw*, a clever, zealous, amiable, and skilful physician, who cured many of the plague during the time that that dire disease was raging in Egypt.

*Laidlaw*.—"The mysteries would not prevent me from believing the Bible, but the consideration that all these books were written by partisans."

*Myself*.—"Yes, by partisans of God! No partisan of the devil would ever have written such a book. Every science is advocated by a partisan of that science. If you were to recommend to me a *medicine* by which many were cured, what would you say if I were to assert that I suspect this medicine because you are a partisan to that manner of curing?"

*Laidlaw*.—"When I was a child I was brought up very religiously by my parents. I believed in religion; but then the impression it gave me was that certainly I must go to hell, for I observed that I had no taste for holy things."

*Myself*.—"From this circumstance you can see the necessity of praying for a new heart, by which another taste and other affections will be inspired in you."

I preached on the 7th of February, 1836, on the Divinity of Jesus Christ. The British inhabitants and the Austrian Consul General were present, besides the British and American Consul Generals.

On the 8th of February I dined with Alexander Thorburn, Esq. whose wife is a very intelligent lady, and daughter to Professor Forbes, of St. Andrew's, in Scotland. Dr. Laidlaw was also there. I like some of those Scotch ladies; they do not *cant* so much as others; they know their Bible, but do not set themselves up as teacheresses; they are also well versed in the German literature. Mrs. Thorburn may be classed among the Scotch ladies of this description. We talked about Chalmers and Irving. Mrs. Thorburn said: "Dr. Chalmers said always to my father, 'Irving was an extraordinary man, like a sun with some spots.'" Laidlaw opened again a religious conversation, which lasted for several hours.

I made also the acquaintance of a most interesting gentleman at Alexandria, Chevalier de Laurin, Austrian Consul-General, a Roman Catholic. We spoke about the transition of Stolberg, Werner, Schlegel, &c. to the Church of Rome. Monsieur de Laurin asserts that the reformations of Luther, Zwingli, and Calvin, were the causes of the present spirit of the revolutionists. It is quite in vain to deny the fact, but until Christ comes, every truth will be counterfeited and *abused*; and even Christ himself will have to put down opposition with the breath of his mouth and flaming fire. Luther, however, was a man of God in every respect, whilst I never can consider John Calvin as such. I made the Chevalier a present of a German Bible, for which he made me a present of what he, no doubt, considered an appropriate return, namely, six bottles of a wine called *Lagrima di Cristo*. The following letter accompanied the six bottles.

"A. Von Laurin offers kindest compliments to Mr. Wolff, and thanks him most cordially for the two copies of Holy Scriptures, which shall be frequently a dear remembrance to him, God willing, of the extraordinary man, who has courage enough to preach the Word of God all over the world. A. V. L. takes the liberty to send Mr. Wolff a few bottles of *Lagrima di Cristo*, to make use of on his way to Cairo.—Monday, 8th February, 1836."

He bought two Abyssinian slaves, who were found out to be of the *Falasha*, viz. Jews in Abyssinia.

He informed me that perfect peace and harmony had been established in Vienna between the order of Redemptorists, and the High Clerus of Austria, and that the large house called the Passauer Hof, at Vienna, had been granted to this order for their domicile.

There are now two classes of Protestant preachers in Vienna. One class of them are Neologists, as Waechter, Glatz, Koenig, Boettiger; and the other are inclined to the Roman Catholic religion, as Walch, &c. who are, beyond all doubt, the best. When I was at Vienna there was another Neological coxcomb of a preacher there, *Klaineman* by name. I heard him preach a *very pathetic sermon* on the utility of *cultivating potatoes*.

On the 11th of February, in the evening, I read to Mr. Harris my sermon about the Signs of the Times. He told me that my sermon on the Divinity of Christ induced him to read the Unitarian mode of explaining the first of John, and he thought that their exposition was very absurd.

On the 9th of February I received a letter from Boghos Youssuff Bey, the celebrated Armenian, who is prime minister to Muhamed Ali.

This Boghos Youssuff is a most complete courtier. About twenty-five years ago the Pasha had given orders for him to be drowned in the Nile, and he was already

put into a sack, when, through the interference of Mr. Salt, counter orders came, and, since that time, he is the greatest favourite of Muhamed Ali.

An European employed in the — Consulate died, and on searching his effects it was found that he belonged to that species of canaille called *Giovani di Lingue*, and that he was actually the chief of that ruffianly society established at Alexandria. One of the essays which were found among his effects treated of the danger of religion in a state. In his will he left his clothes to the Janissaries of the Consulate, except to that one who has got a decoration from the Emperor of —, by whom the wretch himself was supported, and to such kinds of people the civilization of Egypt is entrusted. An intelligent Jew, from Leghorn, Mario Luzato by name, declared that I had certainly reconciled prophecies fulfilled and unfulfilled.

I preached at Alexandria also to the Germans. The Danish Consul, his family, and about fifty Germans were present, among them several Jews. The sentiments and feelings and morality of the infidels of the present day may be conceived by the question of a miserable Infidel from Bavaria, a Doctor Koch, employed by the Pasha in the navy. I met him at *Mr. Dumreicher's*, where I was for the first time introduced to him. He told me that he heard me preach last evening, and he should like to ask me a question if he knew that I would not be displeased.

*Myself.*—"Ask."

*Doctor Koch.*—"Do you believe all those things which you hold forth, for I cannot believe that a talented man should believe the Bible?"

*Myself.*—"Yes, but I am very sorry to observe that you know so little of the truth, and have so little sense of respect for *truth*, that you, *scoundrel*, believe one may proclaim it without believing it."

I hope that the Society for the Propagation of the Gospel will soon send a clever and pious clergyman to Alexandria, in order that the Devil may no longer have the sole and entire control over that country.

I am, dear Sir, yours truly.

JOSEPH WOLFF.

### LETTER III.

*Linthwaite, 31st May, 1839.*

DEAR SIR THOMAS,

On the 16th of February, 1836, I left the amiable family of Gliddon, and set out for Rosetta, where I arrived on the 17th, at the house of a simple-minded Englishman, Mr. Raven from Lynn, who received me cordially; he is in the employ of the Pasha, and directs the steam rice mill.

On the 19th of February I set out from Rosetta, and went to Atfé, where I embarked on the Nile for Cairo.

On the 21st of February, an Arab, passing our boat exclaimed: "Your boat is very swiftly sailing." My Arab servant advised the boatmen to cast a good portion of salt into the Nile in order that no evil might happen to the boat, under an apprehension that the passing Arab had cast an evil eye at us.

23rd February I arrived at Cairo, and was kindly received by Mr. George Gliddon. Mr. Lieder and he had both been good enough to prepare rooms for me, but as I had a letter from Boghos Youssuff Bey for the Armenian gentleman, Stephen Sarraff, I took up my abode with him. Stephen Sarraff went with me to Samy Bey, who instantly introduced me to the Pasha, who promised to give every assistance in his power. His Highness asked me whether he looked now older than when I saw him several years back. I replied that

his beard had become white, but he looked exceedingly well. Before I took leave of him, he desired me to call every evening. Gabriel Wardapiet and his deacon, and Latef Effendi from Bosra, all Armenians, called in the night time. I preached to them the glorious advent of our Lord Jesus Christ till midnight.

As soon as the Christians in the East begin to be aware that many of their sentiments are superstitious, their conduct partakes of a negative character. They easily find out that such and such things are unscriptural and *catholic* but they do not seek so much what is scriptural, so that their lives may become conformable to the discovery of some sublime truth. So, for instance, my friend Gabriel, at Cairo, Vicar General to the Armenian Patriarch of Jerusalem, is glad that Boghos, Patriarch at Jerusalem, has done away with the holy fire, but he does not yet perceive that one ought to walk in the light of him who is a consuming fire.

On the 20th of February, 1836, I took into my service an Armenian from Teflis, a most *consummate* rogue he was, *Bethlehem* by name, who was in the service of Oubea, the Chief of Simean and Tigré in Abyssinia, by whom he was sent to Egypt for the purpose of bringing an Aboona, i. e. Bishop, from the Coptic Patriarch. The Copts refused to send an Aboona for not having brought the usual fees of 6000 dollars. I thought that he might be useful to me on my way to Abyssinia, and he promised to carry me through Abyssinia upon his head—but during the eighteen years of my peregrinations I always had the misfortune of having *rogues* in my service. That Bethlehem was a horrid fellow to look at. He greased his head with butter, and the weight of his hair was immense.

Mr. Stephen Sarraff, my host, observed one day, that Christianity ought to allow polygamy, in order that the number of Christians may increase. We can



perceive by this the idea which many people of this country have of Christianity. He tells me that there are three cases for which Christians ought to be allowed to divorce their wives: adultery, barrenness, and unwholesome breath.

On the 28th of February I preached in the chapel of the Church Missionary Society, with the kind permission of the Rev. Mr. Lieder, and lectured to the British and French travellers on the restoration of the Jews. Monsieur Fresnel, a French gentleman of great merits on account of his deep research in the Oriental languages, and Dr. Brunner, from Amberg, in Bavaria, who is in the service of Ahmed Pasha, and who made his medical studies at Munich, have been among my constant hearers. It is a pleasure to meet with such respectable and scientific gentlemen as these two were; it is what one does not expect in Egypt.

Monsieur Fresnel married an interesting girl of the Galla tribe, in Abyssinia. She is the daughter of Ourgue, Captain of the Guards of the King of Kooma. The French Consul, Monsieur Pillet, was also among my hearers.

Two Frenchmen came after this to me, and introduced themselves as St. Simonians. I told them, "*Je ne suis pas d'accord avec vous*," and left them.

I called again on his Highness *Muhammed Ali*, who promised me every assistance in his power, and desired me to call often on him. He is evidently a man of much *perspicuity* and *talent*, and might have become a great man in the best sense of the word, and a benefactor to Egypt, if he had not been a rebel against his legitimate Sovereign, and if he had had men of principle as advisers, instead of being surrounded by the *canailles* of Europe.

However, the good effect of his sending young people to England, you will perceive by the contents of

the following letter, written to me by the son of a *felah* (Egyptian peasant,) of course a Muhammedan, who was sent to England and Scotland, where he remained several years.

“DEAR SIR,

“Having had the happiness of being sent to happy England on business, where I had the good fortune to stay seven years and a half, during which time I became acquainted with the light of the everlasting gospel, and with the mercies and goodness of Jesus my Saviour, who died for me and rose again, I have likewise become acquainted with several of your respectable friends, such as Doctor Cook of Belfast, Dr. Smith, Dr. Muir, Dr. Wardlaw, Dr. Chalmers, Dr. Brown, &c. &c. who informed me of your love and your zeal to Jesus of Nazareth. I have likewise read your excellent Journals, which shewed me that you are living for Jesus of Nazareth and to his glory. During my stay in England I desired to see you, but I was not able to do so; if therefore you are not engaged to day or to morrow, I should like very much to have a conversation with you. You inquire for me at the cloth factory at *Boolak*, or if you appoint a time I shall meet you at Mr. Hill's house.

“I remain yours truly,

(Signed)

“HANEFEE ISHMAEL.”

I after this had the pleasure of meeting this young man in the house of an Englishman, and he seemed to me to be a good and sincere young man. Those *elèves* sent to France bring back with them all the frivolity of the French, talking continually “*sur la religion de la nature*.” Those sent to England are more steady, and their reading more solid, displaying a regard for religion.

The Rev. Mr. Lieder, a German Presbyterian clergyman of Calvin's confession, employed as Missionary by the Church Missionary Society, for the conversion of

the Copts, superintended with zeal a girls' and a boys school. They are instructed according to the Lancasterian system; and Lieder evidently has improved since I saw him in the year 1829, in zeal and activity. He takes a great deal of trouble, not only with the *schools*, but also with some of the natives, to whom he gives medical assistance. I have learnt since that he was married to the very talented *Miss Holliday*, an event which I predicted to him would take place before *Miss Holliday* reached Egypt. RABBI MERCADO, the chief Rabbi of Cairo, his son, a Jewish Rabbi from Safed, and several of the most respectable Jews of Cairo, called on me, and the following conversation took place.

*Rabbi Mercado.*—"You have now been with us in Egypt ten times for the only object of proving to us that Jesus is the Messiah; this startles us, for we see that you are sincere, and therefore we are come now to talk over the matter. On former occasions when you shewed to us the 53d chapter of Isaiah, and Daniel ix. 26, as proofs that the prophecies respecting the Messiah had been fulfilled in Jesus of Nazareth, we proved to you that the following prophecies had not yet been fulfilled, as in Isaiah ii. 4, "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And Psalm lxxii. 8, 11, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust," &c. And Isaiah ix. 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." And Jeremiah xxiii. 5, 8, "Behold the days come, saith

the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land." Mercado continued: "On our proving to you that these and many other declarations in Scripture had not been fulfilled, you replied: As the first part of prophesy has received its *grammatical historical fulfilment*, thus the second part will also receive its *grammatical historical fulfilment*. We ask you now, how do you make out *two comings* of the *Messiah*?"

*Myself*.—"In Daniel vii. 13, it is said, 'I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven,' &c. Who is this *Son of Man*?"

*Mercado*.—"The Messiah."

*Myself*.—"How does the Son of Man, *i. e.* the *Messiah*, come from the clouds of *heaven*, as He is to be born a CHILD, according to Isaiah ix. 6, and of the root of Jesse, according to Isaiah xi. 1, and in Bethlehem, according to Micah v. 1.? Let me ask you now another question. The Jews are to be restored according to innumerable *prophesies*: Why were they scattered?"

*Mercado*.—"Both events were predicted, but both events naturally were intended to be fulfilled at different *periods*, as it would be absurd to think that both events were to be fulfilled at one and the same time."

*Myself.*—"Now you have given yourself an answer to your objection regarding the two comings; the fact that he is predicted as coming in the clouds of heaven whilst he is born at Bethlehem proves that he must have been on earth and gone to heaven, whence he must come again."

*Mercado.*—"Your interpretation of prophesy is neither sanctioned by the New Testament, nor by Christian writers, for both fly to an interpretation which they call *spiritual interpretation*."

*Myself.*—"The New Testament never *once* countenances the absurd system adopted by some Christian Theologians. 'Christ, *i. e.* the Messiah, ought first to suffer, and then enter into his glory.' In Luke i. 32, 33, it is distinctly declared 'that the Lord God shall give unto him the throne of his father David.' The angel Gabriel did not say that he shall sit *spiritually* upon the throne of his father David. At his first coming his kingdom was not of this world, but at his second coming, when the seventh angel shall sound, then 'the kingdoms of this world shall become the kingdoms of our Lord and his Christ.' Revelations vi. 15. 'When he shall return, he shall build up the tabernacle of David, which is fallen down, and build up the ruins thereof.' Acts xv. 16."

*Rabbi Mercado.*—"Then you must admit that Christian Divines themselves have perverted their own books."

*Myself.*—"This I will readily admit; however, many Christian Divines, as Kidder, Butler, and in ancient time Justin Martyr, have believed as I do."

*Rabbi Mercado* (pressing my hand) said, "You may have partial success, but the Jewish nation, as a nation, will not believe until we shall see him coming in the clouds of heaven, and when we shall look upon him whom they have pierced."

Stephen Effendi, an Armenian, gave me the following information about the Privy Council established by Muhamed Ali.

It consists of three ordinary Councillors, assembled every day from morning to evening. Mukhtar Bey, a Turk, is the President of it. Messieurs Stephen and Artin Effendi, Armenians, are the Councillors. Besides, there are extraordinary Councillors, who assemble every month to discuss the monthly reports with the Directors of the Council. However, these Councillors are obliged to do what Muhamed Ali pleases. Woe to that Councillor who should dare to differ from his Highness! The bastinado would soon put a stop to his independent opinion.

I left Cairo on the 10th of March. Lieder, Stephen Sarraff, &c. went with me to the gate of Cairo. I mounted my camel, and travelled four days through the Desert with the Arabs of *Khorandel*, and arrived at Suez on the 14th of March, 1836, and was received by Koodse Manoole, the English agent there, most kindly. I also met there Monsieur Botta, the French Naturalist, and son to the celebrated historian of that name. He is a sceptic, but no scoffer, as the generality of French sceptics are. I argued with him. He confessed to me that faith makes a person happy; but he had no gift of believing, and therefore was very unhappy.

*Botta*.—"Why do so many people consider the Bible as absurd?"

*Myself*.—"If the Bible, which teaches *godliness*, were not absurd in the eyes of *ungodly men*, and *unconverted men*, it would not be the *word of God*."

*Botta*.—"I like the Muhammedan religion more than the Christian."

*Myself*.—"This proves that the *Muhammedan* is *human*, and the Christian *divine*, for which you have no taste."

On the 16th of March, I set out for Mount Sinai, where I had been fifteen years before. I took with me twenty-eight Greek Bibles and Testaments, an English Bible, and an English Prayer Book, for the purpose of leaving them there also, for the use of English and French travellers. We arrived that evening at *Ayoon-Moosa*, i. e. *Well of Moses*, about five hours, or fifteen English miles, from Suez.

On the 17th we arrived in the desert place called *Waadi Wardaan*, about nine hours, or twenty seven English miles, from the former place.

Yours truly,

JOSEPH WOLFF.

#### LETTER IV.

*Linthwaite, 12th June, 1839.*

DEAR SIR THOMAS,

I have just come back from Birmingham, where I went to meet my little boy, who came from *Henley-upon-Thames*, and now I sit down to give you the continuation of my wanderings.

On the 18th of March I arrived in the camp of the Arabs, called *Kharandal*. The Bedooeens received me most cordially, and I met there, to my surprise, the *Bedoeeen Jumaa*, who accompanied me, Carne, and Clarke to Mount Sinai, eighteen years ago, when we were made prisoners. He not only recollected me, but the others, my companions, and even the servants, and every circumstance that occurred, viz., that one of our servants had been a great drunkard, &c. As the life of these Nomades is so very uniform, they do not easily forget occurrences in their deserts. They sit near their tents in the evening time, and relate to each other the circumstances of the death of the horses of their *ancestors*, or more grave occurrences, as the mighty miracles wrought by Moses in

the deserts. None but a cold Rationalist can regard the traditions and sayings of the Eastern nations with indifference, and sneer at them ; but the deep philosopher and the theologian of Catholic principles will treat the traditions of the ancients with reverence and respect. The Arabs of *Khorandal* brought me cakes and milk, and slaughtered a *sheep* ; and my camel driver, *Sheikh Hassan*, introduced his wife to me in order that I might bless her, for she is barren, and he desired that God would bless him with a child ; for he told me that he had married four wives and divorced three of them for the same cause ; this one he sincerely loved. She, however, often threatens him that she would tear out his beard if he were to take again another wife.

We stopt there the 19th, and filled our skins with water. I preached to them repentance towards God and faith in the Lord Jesus Christ.

20th March, 1836, we left *Khorandal*, and arrived at *Sarboot Aljamaal*, a journey of thirty English miles. *Sarboot Aljamaal* is a mere resting place for the wandering Arab, where he finds water for his camels.

On the 21st of March we arrived near the Arab tents, in a camp covered with grass, and a well of good water, called *Khameila*, twenty-two English miles.

23d March, we passed over high mountains, after a ride of twenty-four miles, and arrived at Mount Horeb, and were drawn up into the Convent with ropes. The Superior and the rest of the monks remembered me. I immediately delivered to the Superior the present of Greek Bibles and Testaments ; and after having taken possession of the same room which I occupied eighteen years ago, I placed the English and French Bibles, and the English Prayer Book, for the use of travellers, upon the table.



24th March, 1836.—*Neophytos*, the Superior, introduced to me *Gedeon*, an old monk, one hundred and five years of age, who has lived above sixty years in the Convent. This Superior made me a present of the History of their Convent. The name of this Convent is "The Monastery of St. Catharine." Many Christian Monks lived around Mount Sinai, either in the caves of rocks, or in tents, a long time before the reign of the Emperor Justinian, but on account of the vexation they frequently had to suffer from the Arabs, they wrote to the Emperor Justinian to assist them in building a Convent. He sent them one thousand Christians, with wives and children, from Servia, who were called by the Arabs, *Subbian*, from the Arab word *Sabé*, (boys or slaves); and other masons came from *Mattarea*, a village near Heliopolis. With their assistance the Convent was built A.D. 527.

In the time of Diocletian, a woman, Catherine by name, had suffered martyrdom at Alexandria, when her body was carried by angels to Mount Sinai, where she was watched by them three hundred years, and after the Convent was built she was interred there with great magnificence, by order of Justinian. This is the legend of St. Catherine, which I relate as Herodot does his history; as I heard it, without making any comment upon it.

Several of these *Subbian*, who are now Muhammedans, have become Christians, and were baptised by Kallistos, a monk, since I brought them the Bible in 1821.

It is also remarkable that a Jew from Smyrna, who visited Mount Sinai in the year 1826, found the Hebrew New Testament which I left there. He read it, believed, and was baptised in the name of the Father, the Son, and the Holy Ghost.

The Convent was in possession of an impression of the hand of Muhammed, which, as the story goes, they received in the following manner. When Muhammed

was a youth, he came near the Convent of Mount Sinai, lay down in the road, and slept in the sun. The monks observed that a large bird, spreading his wings over him, protected him against the sun; the monks perceived by this that he would one day become a great man; they invited him to the Convent, and told him as they had perceived that he one day would become a great man, they requested him to leave behind him a mark of favor and protection, on which account he stamped the mark of his hand upon a piece of wood; when he made his appearance as the Prophet of God, many years after, he passed again the Convent, they produced the mark of his hand, for which he granted to them a firman. In the time of Sultan Selym, Melindar, one of Selym's generals, destroyed 360 Convents, which were built around Mount Sinai. On his approaching Mount Horeb, the monks went out to meet him, and besought him to spare them, and when they produced the hand and firman of the Arabian prophet, he granted protection to the Convent on condition of their making a Mosque in the Convent, which they agreed to, and which Mosque is still in existence, and which I have seen. The monks made the successors of Selym believe that it had been built by Muhammed himself; and till now, the Muhammedan performing his pilgrimage to Mecca, and passing Mount Horeb, stops, dismounts his horse, and performs his devotion in the same Mosque to the God, the most merciful, and pitiful, and then continues his journey. The hand of Muhamed, however, was taken possession of by Sultan Selym. They relate that *Pachomios*, a Greek monk, had assisted Muhamed in compiling the Koran.

Some years ago the Subbian rebelled against the monks of the Convent, but when their camels and wives died in great number, they considered it as a punishment from heaven, and returned to their former obedience.

I saw the cemetery of the monks of Mount Sinai, one has to go through a dark subterranean passage to it; here are preserved the skulls of venerable Archbishops, and of *Nemaica*, a Servian prince. The monks bury the bodies, and every three years re-excavate them for others. I found in the Book of Strangers the following lines written by that extraordinary Trappist, *Marie Joseph de Geramb*.—"Je suis arrivé le 25 de Fevrier, 1833, au Convent de Mont Sinai; le 28 J'ai couché mon front dans la poussiere sur la montagne sainte. L'Eternel, qui dans sa misericorde donna á Moise les plus ancien des Historiens, les plus sublime des Philosophes, et le plus sage des Legislatuers cette Loi fondement necessaire de la notre. Parti le 3 de Mars, Marie Joseph de Geramb, etc, 27 Mars, 1836." Some scoffer had written below this: "Quand le diable est vieux, il se fait Hermite."

Papas Ignatios, one of the monks, came to my room, and asked me why the English reject *Soore*, i. e. images? I replied it was against the ten commandments. He replied that Moses had forbidden it, for he knew that if the children of Israel were allowed to have images, they would have become imitators of the *Egyptians*.

*Myself*.—"Well, if image worship, practised by the Egyptians, was so wrong as to guard the children of Israel against it, image worship must be wrong in itself, and not to be practised by any Christian nation."

*Ignatios*.—"Well, let us only love God above all things, and our neighbours as ourselves, and all will come right."

I replied: "But this love to God must be shewn by love to Christ, in keeping his word, and not by considering with indifference any of his commandments. Similar answers one frequently gets from Christians in England, when the subject of *unfulfilled prophesy of the*

*coming of the Lord, of Apostolic Succession, of the importance of Holy Ordinances*, is urged upon them. Many in this country will *answer*, "Let us only love Christ, all these subjects are of minor importance."

The Superior spoke to me about the custom the Arabs have of frequently leaving their merchandize in the desert. They leave it there for three days, and return without being afraid of its being stolen. The Monks of this Convent are Greeks from all the parts of the Turkish empire, and there are Convents in Cyprus, Constantinople, Calcutta, in Northern India, Belgrade, Bucharest, Athens, Yassi, &c. in connexion with the mother convent upon Sinai.

I left this remarkable Convent on the 29th March, 1836, and arrived on the 30th at *Tor*, and took my abode with a Christian, called *Nicola*, a poor man, who acts there as English agent. *Tor* is the ancient *Elim*. Exodus xv, 27; there are still wells of water and palm trees; the place is also called *Rayethu*. The Christians there were originally descendants of the Arabs, except a few who came from Syria. Those from the Arabs are called *Ismaele*. The Christians here are shy of strangers. When I asked their Priest "Why do you not keep a school?" he replied, "Of what use is a school?"

I left *Tor* on the 2d of April, 1836. We passed a place where a horse was buried; the Bedooeens cast dust upon it and said, "Eat thou father of the tail." I arrived again at Suez on the 6th of April, 1836, expecting the Hugh Lindsay steamer from Bombay, in order to proceed in her as far as Jiddah. I again resided at Suez with the British agent, *Koodse Manoole*.

Whilst at Suez the following story was told me: Sheikh Khaleefa, a Dervish, appeared before Muhamed Ali, and desired him to give him one hundred piastres. The Pasha granted his request. The next day he appeared again, and said, "Oh, Muhamed Ali, thou

kafer, (infidel,) thou cursed of the cursed ones, Ahmed Beg has died, and thy death is nigh at hand." The Pasha ordered his head to be cut off. Habeeb Effendi, Governor of Cairo, fell upon his knees, and begged his Highness to spare a dervish's life. The Pasha contented himself with exiling him to Mahallah.

A woman went about at Cairo, exclaiming—

"Muhamed Ali,

"Happy during life,

"Shall die the death of martyrdom."

For every Mussulman who dies in battle is considered a martyr.

There is even a Copt at Cairo who predicts the coming of the Lord during the life time of Muhamed Ali.

It is supposed, by intelligent Europeans, that the revenue of Muhamed Ali amounts to thirty millions of pounds sterling.

I received from Mount Sinai the promised book of *Johannes Stauros*, a Jew from *Bulgaria*, converted 200 years ago to the Christian faith, and I found to my great delight that he believed the *Restoration* of the Jews, and the Personal Reign of Jesus Christ; and almost all the sensible Monks upon Mount Sinai, less obstinate than the *Phantomizing divines in England*, believe the Personal Reign of Christ, and the restoration and conversion of the Jews; and I thank the Lord that he made me instrumental in confirming them in this glorious truth. The Bulgarian Jew considers the days in Daniel viii. 14, and xii. as so many years, and he cites as proofs the following passages: Daniel ix. 24, viii. 14, Psalm cvi. 10, lxxxii. 4, lxxxviii. 12. He then considers in Leviticus xxv. the jubilee years as types of the glorious advent of Christ. Job xix. 25, 26, 27, he takes as proof of the personal appearance of Christ. Psalm cvii. 42, Matthew xxiv. 30, Psalm xcvi. 12, 13, Hagai ii. 7, 8, Isaiah lxxv. 1, 17, to the end, Isaiah xix. 23, 24, 25, &c.

Some Dervishes called on me. These Dervishes in the East, as well as the Monks, observe literally the words in Numbers vi. 5, "There shall no razor come upon his head."

Ecclesiastical history informs us that seven young men fled from Ephesus during the time of the persecution, out of the city, where they hid themselves in a cave, and slept for the space of 120 years, and after that period awoke, and not aware how long they had slept, they attempted during night to enter the city of Ephesus, when they found every thing changed, and to their great surprise they discovered that they had slept 120 years. This legend is mentioned in the *Koran*, and every Dervish has embroidered on his cap the names of the *seven sleepers*. These are the names of them, according to Muhammedan tradition: 1, Yamleekha; 2, Mithlana; 3, Magdalena; 4, Dabarnoosh; 5, Sasanoosh; 6, Kafashitayoosh; 7, Bethmeer.

On the 8th of April, 1836, *Koodse Manoole* shewed me an ancient Arabic manuscript, called *Ketab Sinksar*, in which it is stated that *Elijah* was the son of *Sofak* of *Tisbis*, of the land of *Balka*, of the family of *Ahron*, of the inhabitants of Gilead; for *Tisbis* was a grant to the priests. When he was born, his father *Sofak* saw men appearing in white garments, who gave him the name of *Elijah*, and gave him fire to eat. His father informed the priests of it. They exclaimed: "Thy child shall exercise judgments in Israel by *fire* and *sword*; and *Jonah* the prophet is said to have been the son of *Amittai*, and the son of the woman of *Sarepta*, who was awakened from the dead by the prayer of *Elijah*. 1 Kings, xvii. 20, 24.

*Koodse Manoole* is a freemason, which I found out a considerable time after I had left him, as I have since (without having been received as a freemason by any lodge) become acquainted a little with the secrets of

freemasonry ; at least with the ceremonies, degrees, and signs of masonry. Koodse Manoole requested me several times to give him some information about *the Prince of Jerusalem*. I was not able at that time to tell him any thing but *what the inspired writers say about the Prince of Jerusalem, i. e. Christ* ; but the masons have a degree so called.\*

\* The Princes of Jerusalem have a right to inspect all lodges or councils of an inferior degree, and can reverse and annul all the work done in such councils or lodges, if the same shall be inconsistent with the regulations of masonry.

In countries where there are no grand lodges, they have power to confer the blue degrees. They are the supreme judges of all transactions in the lower degrees, and no appeal can be made to the supreme council of the thirty-third degree, until an opinion has been given by the grand council of Princes of Jerusalem, and the result of their opinion has been made known.

A Prince of Jerusalem who visits an inferior lodge or council, ought to present himself in the dress and ornaments of this degree. When his approach is announced, the presiding officer must send a Prince of Jerusalem to examine him, and if he reports in his favour, the arch of steel is to be formed, and he is conducted beneath it to his seat on the left of the presiding officer. An entry of his name and rank is made on the records, that he may henceforward receive the honours without any examination. Five Princes are necessary to form a grand council.

*Duties of Princes.*—They are carefully to observe the rules of justice and good order, and to maintain irreproachable lives. If guilty of unmasonic conduct, they are to be punished at the discretion of the Grand Council. Expulsions are to be notified to the Grand Council of the thirty-third degree, and to all inferior Masonic bodies within the district.

If a Prince solicits a vote at an Election, he is to be punished with a perpetual exclusion.

The Annual Election is to take place on the 23rd day of the Jewish month Adar. The meetings of the Councils are termed Conventions.

*Apartments used in this degree.*—There are two apartments, connected by a long narrow passage. The Western represents the Court of Zerubbabel at Jerusalem. The hangings are yellow. Over the throne is a yellow canopy. On a triangular pedestal before the throne are placed a naked sword, an arrow of justice, a balance, and a shield, on which is an equilateral triangle, a sceptre, a chandelier of five branches, which are lighted in the latter part of the ceremony of reception. The Eastern apartment represents the Cabinet of Darius. It is hung with red ; the canopy is red. Before the throne is a small square pedestal ; and in it a drawn sword, a sceptre, paper, pens, &c. The Chief Minister of State sits near Darius.

*Officers of the Grand Council.*—The first officer is styled "Most Equitable Prince," and is on the throne. The Senior Warden and Junior Warden are styled "Most Enlightened," seated in the west. The other officers and the members are styled "Valiant Princes."

On the 9th April, 1836, I was still in the house of the English agent, *Koodse Manoole*. Two Jews from Yemen, *Shalom*, Ben Zechariah, and Baruch Ben Zechariah, arrived at Suez, in a boat from *Jiddah* and *Yamboo*;

*Dress*.—The "Most Equitable" wears a yellow robe and turban. The apron is red ; on it are painted the temple, a square, a buckler, a triangle, and a hand : the flap is yellow ; on it a balance, and the letters D. Z. (Darius and Zerubbabel.) Gloves are red, sash is yellow, edged with gold, embroidered with a balance, a hand, a poniard, five stars, and two crowns ; it is worn from right to left.

*Jewel*.—A golden medal ; on one side a hand holding a balance in equilibrium ; on the other a two-edged sword, with five stars around the point, and the letters D. Z.

*Alarm*.—The alarm is *three and two*.

*Opening*.—The 'Most Equitable' strikes *one*, and says, "Valiant Grand Master of Ceremonies, what is the first business of a Grand Council of Princes of Jerusalem !" *Grand Master of Ceremonies*. "To see that the guards are at their proper stations." M. E. "Attend to that duty and inform," &c. G. M. C. "It is done, Most Equitable." Most Equitable strikes *two* ; the junior Warden rises. M. E. "Valiant junior Warden, what is our next business !" J. W. "To see that all present are Princes of Jerusalem." M. E. "Attend to that duty." J. W. "We are all Princes of Jerusalem !" M. E. (striking thrice) "Valiant Senior Warden, what is the hour !" S. W. "The rising of the sun." M. E. "What duty remains to be done." S. W. "To arrange the Princes in two columns, for the proper discharge of their duties." M. E. "Attend to that duty." S. W. "Most Equitable, it is done." M. E. "Valiant Junior and Senior Wardens, inform your respective columns that I am about to open this Grand Council of Princes of Jerusalem, by three and two." (That is done.) M. E. "Attention, Valiant Princes ! (The signs are given ; the Most E. strikes three and two : this is repeated by the Wardens.) I declare this Grand Council duly opened, and in order for business."

*Reception*.—The Candidate being hoodwinked, is led by the Master of Ceremonies to the door ; the alarm is given ; the door is opened without any ceremony, and the Candidate is led to the East, and thus addressed :—Most Equitable. "What is your desire !" Candidate. I come to prefer the complaints of the people of Israel against the Samaritans, who have refused to pay the tribute imposed on them for defraying the expense of the sacrifices offered to God in the temple." M. E. (who represents Zerubbabel), "I have no power over the Samaritans ; they are subject to King Darius, who is at Babylon ; it is to him that such complaints must be preferred ; but as we are all interested in this thing, I will arm you, and cause you to be accompanied by four Knights, that you may more easily surmount any difficulty which may present itself in your journey to the Court of the King of Persia." The bandage is now removed from the eyes of the Candidate ; he is armed with a sword and buckler, and decorated as a Knight of the East. The four Knights who accompany him are armed in a similar manner. They commence their journey and are attacked by some armed ruffians, whom they repulse. They



they were natives of *Sanaa*, and were going to Jerusalem—they were in torn and ragged clothes. I asked them, "Do you intend to return to Yemen? They replied, "God forbid, that once having arrived in the

arrive at the door of the Cabinet of Darius. The Candidate enters with one of the Knights, and thus addresses the King :—"Mighty King ! The Samaritans refuse to pay the tribute imposed on them by Cyrus, King of Persia, for defraying the expenses of sacrifices which are offered in the Temple which we have rebuilt : the people of Israel entreat that you will compel the Samaritans to perform their duty."

*Darius*.—"Your request is just and equitable ; I order that the Samaritans shall immediately pay the tribute imposed on them. My Chief Minister shall deliver to you my decree for this purpose. Go in peace." The Candidate retires ; the Chief Minister follows, and delivers the decree to him. After surmounting various obstacles, the Candidate is met on his return by the Knights, with lighted torches, and is thus conducted with triumph into the presence of Zerubbabel, and says, "I deliver to you the decree of Darius, King of Persia, which we have obtained after defeating our enemies, and encountering many dangers in our journey." Most Equitable reads the decree as follows : "We, Darius, king of kings, willing to favour and protect our people at Jerusalem, after the example of our illustrious predecessor, King Cyrus, do will and ordain that the Samaritans, against whom complaints have been made, shall punctually pay the tribute money which they owe for the sacrifices of the Temple, otherwise they shall receive the punishment due to their disobedience. Given at Shushan, the palace, this fourth day of the second month, in the year 3534, and of our reign the third, under the seal of our faithful Darius. (L. E.)" M. E. "The people of Jerusalem are under the greatest obligations to you for the zeal and courage displayed by you in surmounting the obstacles which you encountered in your journey ; as a reward we shall confer on you the mysteries of the degree of Prince of Jerusalem. Are you willing to take an obligation binding you to an exact observance of our laws, and a careful concealment of our mysteries?" Candidate. "I am." M. E. "Kneel before the altar for that purpose."

*Obligation*.—I, A. B. do solemnly promise and swear, in the presence of Almighty God, the great Architect of heaven and earth, and of these vallant Princes of Jerusalem, that I will never reveal the mysteries of the degree of Prince of Jerusalem to any one of an inferior degree, or to any other person whatever. I promise and swear, as a Prince of Jerusalem, to do justice to my brethren, and not rule them tyrannically, but in love. I promise and swear that I will never, by word or deed, attack the honour of any Prince of Jerusalem ; and that I will not assist in conferring this degree except in a lawful Grand Council of Princes at Jerusalem. All this I promise and swear, under the penalty of being *stripped naked*, and having my heart pierced with a poniard. So help me God. Amen, Amen, Amen.

The Most Equitable raises the Candidate, and gives him the signs, tokens, and words. *First sign*—Extend the right arm horizontally at the height of the shoulder ; this is termed the sign of command. *First token*—Each places his left hand on his left hip, and the right hand on his brother's left shoulder

holy city, we should leave it again. We shall remain there until we die, to be there when *Messiah* our Righteousness comes. Oh that He may come soon, even in our days!"

*Second token*—Join left hands, placing the thumb on the second joint of the little finger, with the thumb strike five times on that joint. *Pass-word*—"Tebeth." The name of the Jewish month in which the Ambassadors entered Jerusalem. *Sacred word*—"Adar." The name of the month in which thanks were given to God for the completion of the Temple.

In some Councils the following sign is given, viz. :—Present yourself before your brother with your sword advanced, and your left hand resting on your hip as if to commence a combat. He will answer the sign by extending his arm at the height of the shoulder, the right foot forming a square with the toe of the left.

*The march*—Five steps on the diagonal of the square towards the throne.

*Age*—The age of a Prince of Jerusalem is five times fifteen.

**LECTURE**—*Question*—Are you a Prince of Jerusalem? *Answer*—I know the road to Babylon. *Q.*—What were you formerly? *A.*—A Knight of the East. *Q.*—How did you arrive at the dignity of a Prince of Jerusalem? *A.*—By the favor of Zerubbabel, and the courage which I manifested in many conflicts. *Q.*—Where did the Prince of Jerusalem travel. *A.*—From Jerusalem to Babylon. *Q.*—Why? *A.*—The Samaritans having refused to pay the tribute imposed on them for defraying the expense of the sacrifices offered to God in the Temple, an embassy was despatched to Babylon to obtain justice of King Darius. *Q.*—How many Knights constituted this embassy? *A.*—Five. *Q.*—Did they encounter any difficulty in their journey? *A.*—They did. The Samaritans, against whom they were to prefer a complaint, armed themselves, and attacked the Ambassadors, but were defeated. *Q.*—What did they obtain from Darius? *A.*—A decree ordering the Samaritans to pay the tribute or suffer punishment. *Q.*—How were the Ambassadors received on their return to Jerusalem? *A.*—At some distance from the city they were met by the people, who accompanied them to the Temple singing songs of joy. On reaching the Temple, and making their report, and presenting the decree of Darius, they were constituted Princes of Jerusalem. *Q.*—How were they habited as Princes of Jerusalem? *A.*—In cloth of gold. *Q.*—What were their decorations? *A.*—A yellow sash, trimmed with gold, from right to left; to which was attached a "golden medal," on which was engraved a "balance," a "sword," "five stars," and the letters "D. Z." *Q.*—What is signified by the five stars in the sash? *A.*—They are emblematic of the Five Knights who journeyed from Jerusalem to Babylon. *Q.*—What is the age of a Prince of Jerusalem? *A.*—Five times fifteen.

*Close*.—*Most Equitable*.—"Most Enlightened Junior and Senior Wardens, announce to your respective columns that I am about to close this Grand Council by five times fifteen." Each Warden strikes *five*; all rise, and the notice is given; M. E. "Attention, Princes of Jerusalem! (The signs are given. The Most Equitable strikes five times fifteen, which is repeated by the Wardens.) Be just, merciful, and wise. I declare this Grand Council duly closed."

*Myself*.—"Jesus of Nazareth rejected and crucified at Jerusalem, He, even He, is Messiah, the Jehovah our Righteousness. He will be your King upon Zion. He shall reign in Mount Zion, and at Jerusalem, gloriously. His light shall shine over Jerusalem, and the Gentiles shall come to his light, and Kings to the brightness of His rising. He, Jesus, whom our ancestors have pierced, who was despised and rejected at His first coming."

On the 10th of April I dined with *Koodse Manoolé*, his wife, and his brother's wife, in order that I might preach to them the gospel. I was the first European to whom he did this honour, for the Christian ladies of Suez are entirely secluded from all intercourse with men. They were rather shy, but looked very intelligent, and are not so disgustingly bold as many spinsters in England, thirty-six years of age, who are panting after a husband, and flirt about with one gentleman after another, and are mad with rage and jealousy as often as they hear that a girl seventeen years of age has been married, and I am sure that such kinds of spinsters would frequently act the part of *Roxana* towards *Statira*, if they were not afraid at the rigor of the law. I preached to these amiable ladies the second coming of our Lord, and then returned, to my room where I met an amiable young gentleman from Enniskillen, in Ireland, Charles Ovenden by name; he seemed to be about twenty-three years of age, one of the most handsome young men I ever met with. I already had seen him at Cairo, when he kindly opened to me his mind, and told me that his intention was to enter the army of the Pasha of Egypt as a surgeon. I advised him not to do so by any means, for I knew that he would be surely surrounded by a set of *French and Italian vagabonds, infidels*, and Saint Simonians, as all those who are in the Pasha's service are; however, he already

had engaged himself, and he did not wish to retrace his steps. During his stay at Suez, I read the Bible with him daily—he was there also kindly treated by a certain *Mr. Strange*, a Roman Catholic from Ireland.

I was visited on the 14th of April by learned Arabs. They complained that since the Government of Muhamed Ali, the wit and poetical flight of imagination among them had entirely disappeared. Because of tyranny, all poetical talent is *extinguished*, for no breath is left in them.

*Koodsî Manoole*, and several of the Greek Priests, called on me. It is the opinion of these divines, and of others in the Greek Church, that Satan was not convinced that JESUS was the SON OF GOD until he had seen the curtains in the Temple rent, the sun darkened, and the earth tremble.

*Koodsî Manoole* became acquainted a little with the systems of *Fichte* and *Schelling* by conversations he held with *Dr. Schuember*, a natural historian from Bavaria.

My servant *Bethlehem* made the sensible remark that when three hundred and eighteen Fathers of the Church had determined on the sense of the Scripture, he could not pretend to be wiser than they. One can perceive from these kind of remarks of the *Eastern Christians*, that they are as little inclined as the Roman Catholics to adopt the belief in the superiority of private judgment over the unanimous voice of the Fathers of the Church.

Some Muhammedan Mullahs, from Yamboo, called on me, and told me that it is the general tradition of the Muhammedans that *Russia* is the *Gog* and *Magog* mentioned by the prophets of old.

While I was visiting the Governor of Suez, an old woman appeared before him, and fell on her face; and before she brought her complaint before him, she exclaimed, "The Lord save you, Oh Effendi!" i. e. My

Lord. This illustrated 2 Samuel xiv. 4. "And when the woman of Tekoah spake to the King, she fell on her face to the ground, and did obeisance, and said, Help, Oh! King."

When the soldiers of Muhamed Ali are killed in the deserts of Arabia, they are not buried, but foxes come and feed on them; which circumstance illustrates Psalm lxxiii. 10, and lxxix. 3.

On the 18th April, 1836, the *Hugh Lindsay* steamer arrived from Bombay at Suez, bringing several passengers from India. Among others I met Mr. Campbell, Lieutenant in the Indian navy. He informed me that several officers in the navy, who had attended my preaching in India in the years 1833 and 1834, had begun to lead a serious life; but I was also sorry to hear that some of those who became serious fell into all the absurdities of the *Tongueites* of Irving; assumed the dogmatical spirit of Irving, without possessing the talents of that great, amiable, though erring man of God, for as such I always shall consider *Irving*. His views on the authority of the Church were highly valuable, and in many respects *correct*. But to return to the converts among the naval officers. There were also among them wild gentlemen, who, without believing themselves to be hypocrites, (which they in reality were,) assumed the language of converted men in order to get introduced into the society of wealthy Evangelicals, and thus get a rich wife by their conversion; but as hypocrites will always be disappointed, so were they, and then they laid aside the mask of piety. A missionary makes curious kinds of experience.

*Captain Rowband*, commander of the *Hugh Lindsay*, most kindly permitted me to embark my trunks of Bibles on board the *Hugh Lindsay*. And as she was staying in the bay of Suez until the arrival of the despatches from Alexandria, I preached on board the

said steamer to all the officers and crew on the 24th of April. I took my text from Luke xvii. 26, 27, and pointed out the awful judgments of God over those who despise God's warning.

At last, on the 6th of May, 1836, the despatches from Alexandria, and also the following passengers from England, arrived, Captain Leslie, Majors Hibbert and Montgomery, Messieurs Lindsay, Edmund, Constable, and Noordenjee, a rich Parsee from Bombay, who was educated in England. The whole party behaved kindly to me. Mr. Hugh Lindsay, singularly enough, was my fellow passenger in the year 1834, in the same ship, which bears his father's name, when he came from China, and now again on his return to the same country. He told me that he had made at Vienna the acquaintance of the celebrated oriental scholar, *Joseph von Hammer*, of whose talents and amiability Mr. Lindsay spoke with great admiration. Mr. Neumann, from Munich, who was at Canton, is also known by Mr. Lindsay. It seems, as far as I can understand by Mr. Lindsay, that Mr. Neumann, like many oriental scholars in the German Universities, knows how to philosophize, or rather to platonize about the oriental languages without knowing a dozen words of the languages themselves. We arrived at *Jiddah* on the 11th of May, 1836. *Jiddah* means *grandmother*, for it is believed that *Eve*, the *grandmother* of the human race, was buried there. This city contains about 80,000 inhabitants, and is some eighteen or twenty miles distant from *Mecca*, the great place of pilgrimage of the Muhammedans all over the world. Many Frenchmen and Italians, in the service of Muhamed Ali, say now the Muhammedan creed, in order to be allowed to enter Mecca without danger. Such an hypocritical principle is sometimes sanctioned by English travellers. This is the fruit of modern liberality, which consists in the sacrifice of principle to expediency.

Two French Saint Simonians had just arrived at Jiddah, who were fortunate enough to reach *Shoaah*, in *Abyssinia*. They returned from thence with very romantic stories, *a la Saint Simon*, as to how they were in danger of life, but were saved by the fortitude and valour of an Abyssinian lady; for it is well known that these atheistical fanatics, I mean the Saint Simonians, advocate community of women, and that ships of war ought to be *manned* with women. There was at *Jiddah* a Saint Simonian woman married to four Frenchmen at the same time, until the Turkish Governor of Jiddah protested against such abominations being committed in that religious town!

On my arrival at Jiddah I received a letter, which had been left for me, from the amiable Doctor Charles Ovenden. To cut short the story of this fine young man: he proceeded to the camp of *Koursheed Pasha*, fell ill, and, on my return from Abyssinia, learning that he was lying dangerously ill in the house of an Italian, I called on him. The poor man exclaimed, "God be praised that you are come, dear Mr. Wolff, pray with me." I remained with him; but, as I was not yet in priest's orders, I felt myself not at liberty to administer to him, as he desired, the Lord's Supper. I read to him portions of the Scripture; he expressed repentance of his sins, gave me the direction of his father at Enniskillen, and expired.

Now again something more about Jiddah. It is awfully sublime to see arrive at Jiddah the pilgrims for Mecca from all parts of the world. From Sodan, in Africa; from *Yurkund*, in Chinese Tartary; the Bedooeens from the Deserts of Arabia; and the Moors from Tunis, Fez, Mekenez and Morocco; the Dervish from Persia, and the Princes from Bagdad; the Calmuc from Tibet, and the Girgeese, the Nogay, and the Hazara; the Circassian, and the Malay from the Cape; all

exclaiming, "*Allah, u la illa Allah, u Muhamed Arrasool Allah !*" i. e. "*God, and nothing but God, and Muhamed the Prophet of God,*" all five times praying, their faces turned towards the Kebla, i. e. Mecca. Among the crowds of these devotees to a false religion, but venerable even in their false religion, infidels from France, Italy, and even Germany are mixed up, and are literally in their conduct what the Muhammedans call them, *Khenazeer*, i. e. *Pigs*.

The British agent, Muallam Yousuff by name, an Armenian by birth, sitting at the gate of his house, with beads in his hands, is visited by the respectable inhabitants of the town, who come to him, and bring him the news of the war carried on between the Pasha and Bedooeens around *Medinah*. He receives with hospitality and kindness every European, especially the British officers of the Indian navy; however, his hospitality is richly paid for by the British officers, for he is the only one commissioned by the *pursers* of the different ships to purchase all the necessaries of life for the ships' company, and to provide the Government steamers with *coal*. He procures mules and camels for travellers, and expects, besides this, not a present in money, but of a spyglass or something of the kind. He, however, carries on a slave trade in common with the Turks, and though he prays the greater part of the day, he nevertheless sells poor Abyssinian boys, of Christian parents, to the Muhammedans going to Mecca. I saw sometimes a dozen of slaves at a time in his house, whom he keeps for a while, clothes, and feeds them well, and when a Muhammedan merchant, or some Turkish Aga comes, they are obliged to bring the coffee and pipes, and stand before the visitor with their hands folded, whilst the poor slave is looked at, and if liked, the bargain is made in the slaves' presence. Sometimes I heard some of those poor slaves weeping and crying, for



they believe that the white people purchase them for the purpose of eating them. I went again to the gate which leads to *Mecca*, and gave away several of the religious books printed by the excellent Church Missionary, the *Rev. Mr. Schlienz, at Malta.*

Having mentioned this society, I feel it my duty to express my high regard for and admiration of it. I mean the Church Missionary Society. For this society has been a great instrument in the hands of God in resisting the tide of *Romanism, Dissent, and Infidelity.* And I am now delighted to learn that they now send out only Episcopally ordained Missionaries, for they have no right to expect that a Lutheran Missionary would give to his converts the discipline of the Church of England, as they demanded from my departed friend, *the great Rhenius*; and this was the reason for which I took the part of Rhenius to the last, for he, being a Lutheran, the Society had no right to demand from him that he should abstain from interfering with the discipline of the converts. Rhenius, however, was in the wrong in writing against the Church, and having done so, the Church Missionary Society had no other alternative but to dissolve its connection with him. However, I should be exceedingly sorry to disparage in the least the zeal, activity, and success of that society. It is true that I never would act under the direction of the Committees either of the Church Missionary or the London Society for Promoting Christianity among the Jews, for those Committees are composed mostly of linen drapers, wine merchants, and booksellers, all respectable in their sphere, but who have no right to prescribe rules to a Missionary, for a person may be a very clever man in a counting house in London, but totally ignorant of foreign affairs; besides, the Bishops have a right to give charges to a Missionary, but not a layman.

Yours affectionately, &c.

## LETTER V.

*Linthwaite, 26th June, 1839.*

DEAR SIR THOMAS,

On the 16th of May, 1836, two English travellers arrived at Jiddah; Messieurs *Bayley* and *Ormsby*; both came from India. Mr. Ormsby has travelled in Mesopotamia, Syria, and *Socodra*, as also the country around that city. He tells me that a mission might easily be established at *Socodra*, for its inhabitants live in a patriarchal style, without arms, and know only the prayer of the Muhammedans, and speak their own language, which is entirely different from the Arabic. Mr. Ormsby was a most sensible gentleman, and he was anxious to know of me my expectation *regarding the second coming and personal reign of Jesus Christ*. Mr. Ormsby has traversed the Eastern countries with much circumspection and spirit of research. He is not one of those travellers who only can give a description of what they have *eaten and drank*.

I met at Jiddah, in the house of the British agent, with *Andreas Mueller*, from *Schaffhausen*, in Switzerland, and *Hadara*, an Abyssinian, both of them servants to Mr. Gobat, then the talented Missionary of the Church Missionary Society at *Adwah*, in Abyssinia. Both of them were sent by Mr. Gobat to Jiddah, in order to draw money for his use. I learnt by them that Mr. Gobat had been laid up in bed with a dangerous and lingering illness. If I had known that I should have met these two men, I certainly would not have taken Bethlehem, who now began to betray his real character, which was *dishonest* and insolent. The few days I stopt at Jiddah I profited by the company of *Hadara*, by learning from him *Amharic phrases*. He was an interesting young man, and through Mr. Gobat he has become acquainted with the Bible and the Arabic languages, and by his intercourse with other Germans, who had not the talent

of acquiring Amharic, he learned the German tongue. The poor fellow died since a good Christian, in Switzerland, to which country he had afterwards accompanied Mr. Gobat, for whom he felt great affection; but not so for another German, who, instead of instructing him, made a donkey-driver and a pipe-filler of him.

I must also give you a sketch of Andreas Mueller, who, though a servant, and only able to read his Bible in German, was, beyond all doubt, the *most upright*, the *most sagacious*, the *most honest* man I ever met with in all my life. He was the son of a poor man in Switzerland, who died when he was a boy two years of age. Poor Andreas Mueller fell into the hands of a man who was a highway robber, and was brought up by him, together with several other boys, to this horrid profession. Thus poor Mueller was sent by his master about Switzerland *as a thief*, and was taught the language in use among the thieves in Germany, called the *Roth-Welsh*, which is a mixture of Jewish-German with Hebrew words, and those Hebrew words corrupted. At last his master, with the whole gang, were made prisoners. His master was hanged, but Mueller was put into gaol at Schaffhausen, where he was taught to work, and put under religious instruction; and if ever *religious instruction* was *blessed* in an *extraordinary manner*, (as there are, God be thanked, many instances,) *Mueller* is a most *distinguished proof* of it. He is the most upright, faithful, and pious servant I ever met with in my life. His sharpness is not only surprising but amusing; nothing escapes the fellow; and at the same time, though quite illiterate, he has an astonishing penetration into character. I had his history from Mr. and Mrs. Gobat.

At last Bethlehem wanted to make me believe that I should change my money into merchandize, as it was necessary for travelling in Abyssinia. Most fortunately I had Andreas Mueller at my side, who saw at once

through the trick of *Bethlehem*, and advised me not to do so by any means, for Bethlehem's intention was to run away with it on his arrival in Abyssinia.

The Arabs around Mecca were, during my stay at *Jiddah*, enraged against Muhamed Ali, for he had changed the form of Government at Mecca. That city of the Arabian Prophet was governed from the time of the first Khaleefs, by a Shereef of the family of *Koreysh*, but Muhamed Ali suspecting the late Shereef of treachery, by directing his (Muhamed Ali's) army against the tribe of the *Aseere*, through deserts where there was no water, summoned him to come to Cairo, and sent Ahmed *Pasha* in his stead to Mecca. I have just to observe that the *Aseere* call themselves also *Seir*, and have a great many traditional accounts of *Esau*.

I left *Jiddah* on the 17th of May for *Mosawah*, a most unhealthy place, on the coast of Africa. I embarked on board a small Arab ship belonging to Muallem Youssuff with *Hadara* and *Mueller*, and my two servants, Bethlehem and a stupid, rogueish Armenian, Georgis by name. There were a good many Arabs from *Suakem*, who are as black as the rest of the Africans, and speak a language of their own, called the Hadaareb language. I give you a specimen of a few words:—1, Bread, in Hadaareb *Hadeeb*; 2, Milk, *Aad*; 3, Water, *Aeyam*; 4, Man, *Oodag*; 5, Meat, *Doosha*; 6, God, *Ankonayon*; 7, Sheep, *Tona*; 8, Ship, *Waro*; 9, Heaven, *Tebre*; 10, Earth, *Dedaya*; 11, Dog, *Oyas*; 12, Woman, *Dedagad*; 13, Father, *Babo*; 14, Mother, *Dedog*; 15, Brother, *Sanog*; 16, Sister, *Dogwadog*; 17, Sea, *Abhar*; 18, Head, *Gurmug*; 19, Hand, *Wayok*; 20, Foot, *Ragadog*; 21, Servant, *Longoyog*; 22, We go, *Sakatena*; 23, He brings, *Hama*; 24, Child, *Orodobalo*.

While on board I read the Scripture in Amharic, with the assistance of *Hadara*. On the whole, we passed our time very well.

Andreas Mueller told me several anecdotes of the activity and boldness of Inspector Zeller, at *Beugen*, who, according to his opinion, was the most eloquent and bold preacher in the world; and, as a specimen of his boldness of speech, he told me that he once called, from the pulpit, "*Paris*" a vicious city—"eine lasterhafte Stadt"; so that all the inhabitants of Beugen (a few dozen of old women and children) were astonished at the boldness of Inspector Zeller. He amused me very much indeed with his Swiss simplicity. However, so much is true, that Mr. Zeller is a very worthy and pious school-master at Beugen, and has proved a blessing to many around him.

On the 20th of May the Captain cast out anchor near *Lyt*, on the Arabian coast, for no small ship ventures to go at night in the Red Sea, on account of the many shoals. As the town of *Lyt* was too far from the sea for me to go there, I placed an Arabic Bible upon the tombstone of a Muhammedan saint, to whom the Mussulmans perform their devotions. On my return from Abyssinia to Arabia I heard all around the country of the extraordinary event that the Bible of the Christians had been found deposited upon the tombstone of the *Maraboot*, i. e. *Holy Man of Lyt*, and it was considered by their Sheikhs as one of the signs of the times.

On the 23d of May, 1836, we arrived near *Confoodah*, but had no time to do any thing there as the ship immediately sailed for *Mosawah*. A black Muhammedan from *Argoba*, the capital of the King of Shoah, was on board our ship. The Arabs call *Argoba* *Tshebret*. The poor boy desired me to permit him to accompany me through Abyssinia. On the 29th of May, 1836, we arrived near the island of *Noora*, where the poor Arabs live by fishing. I preached to them the Gospel of Christ, and the *Gospel of the Kingdom*.

On the 30th of May, 1836, I arrived at *Mosawah*; it was the second time; for I passed through it when I returned from India to Malta in the year 1834. You have no idea of the heat at *Mosawah*; on account of which I got a straw cottage erected near the sea side whilst I stopt there. The black boy from *Argoba* sat near me, and gave me an idea how the people in his country live surrounded by lions, tigers, and wolves, and that the King of *Shoah* does all in his power to civilize his people. After I had conversed with him a while, he asked my leave to go to bathe, which I gave, and the poor fellow went away. Finding that he did not return, I sent for him, when he was found drowned in the sea. The poor black boys never go out at *Mosawah* alone from fear of being carried away by some one and sold as slaves. Even *Hadara* was once in great danger of being carried into slavery under the following circumstances. *Girgis*, an Abyssinian, was converted by Gobat to the Protestant faith, and when *Girgis* went from Abyssinia to Egypt, *Hadara* and *Kiddana Miryam* accompanied him, but *Girgis*, in a most treacherous manner, sold both of them to a Muhammedan; they were released again by order of the Governor on account of their having been known as servants to Mr. Gobat. This same *Girgis* followed the example of *Origen*, in order not to be tempted by women; and with all this he afterwards turned Muhammedan at Cairo.

The inhabitants of *Mosawah* speak the purest Ethiopic, besides the Arabic tongue. The Governor of *Mosawah* recollected me immediately, and the conversation I had with the Muhammedan Sheikh, at *Mosawah*, in the year 1834, and which is mentioned in my Journal of 1831 to 1834. Besides the Governor, an Arab resides at *Mosawah*, who is the Chief of the *Shiho*, a tribe of Africans, whose valley one must pass

necessarily on the way to Abyssinia. That Chief has the title of *Nayib*, i. e. Lieutenant of the Sultan, and on former occasions he exacted great sums of every traveller who intended to enter Abyssinia, but now he depends entirely on Muhamed Ali, and he must be contented with any present one chooses to give him. The Governor ordered the Nayib to send safe people with me as far as Hamazien, a province of Abyssinia; he sent therefore one of his own relatives with us. I made him a present of one of the maps printed at Malta under the direction of the Rev. Mr. Schlienz, and also some copies of *Robinson Crusoe*, and other religious tracts, which are published at Malta under the same Missionary. I must say here a few words more about the Rev. Mr. Schlienz.

He was born in Wirtemberg of respectable parents, and was taken in his early years into the house of his wealthy uncle, who was a watch-maker; but Schlienz soon became acquainted with the Bible, and having an ardent desire to preach the Gospel of Christ, he applied for advice to his pastor, the pious and excellent Doctor *Bahnmeier*, formerly Professor at Tuebingen. And as Bahnmeier was convinced not only of his sincerity, (*for it would be injurious to Schlienz to class him with so many tanners and shoemaker journeymen, who, not able to go on with their profession, go to Basle under the pretext of being converted, in order to become missionaries,*) but also of his great talent for languages, he (Dr. Bahnmeier) gave him every encouragement; he was sent to the Institution of Basle, and then to the Islington Seminary, whence he was sent to Malta; where he soon entered into a strict friendship with the zealous Mr. Le Mesurier, chaplain of the forces at Malta; and Schlienz is now a clergyman of the Church of England, and he has already undertaken the most gigantic labours, and accomplished them for the promotion of *religion and civilization!* He neither

complains about the cold in winter, nor the heat in summer. With him are joined Matthew Weiss and Peter Brenner, both worthy men.

But to return to my journey in Abyssinia. The Governor of Mosawah is a kind-hearted gentleman, but a very devout Muhammedan. He tells me that there are four great *Sheikhs* (saints) in the world, as there are four quarters of the world. Every Sheikh has forty bodies; thirty-nine bodies go for nothing, with which he may commit every fault and every crime, but with the fortieth he serves God. The whole difference between the belief of the *Antinomian Hypocrite* among Christians, and of those Muhammedan *Sheikhs*, is this, that the Antinomian Hypocrite does not believe *forty bodies*, but *two bodies*—with one he says *he serves God* and with the other the *Devil*, so that at last his soul will be saved! I just learnt that a certain clergyman preached that *good works cannot save us*; this is true, but he added "*bad works cannot damn us!*" Here he lies! For though we are saved by *grace*, *good works* will be made the test of our *Discipleship*. See Matthew xxv. 31, 46, Revel. xiv. 13, xx. 12, iii. 2.

The names of those Saints or *Sheikhs* are: 1. Sayd Ahmed Albada-wee. 2. Sayd Abd Alkader Algeelane, buried at Bagdad and venerated at Mosawah. 3. Sayd Ibraheem Aldasooke. 4. Sayd Ahmed Alrekay.

On the 2d of June, 1836, we left Mosawah at five o'clock, and crossed the sea in a boat, and prosecuted our journey W.N.W. When we were four miles from Mosawah, Bethlehem gave me to understand that I must not expect him any longer to act as my servant, for he was an Abyssinian gentleman, and could only escort me. Of course I could not help this, and therefore bore it patiently. We made that day twenty miles, and came to a tribe of Bedooeens called *Zaga*, and on



the 3d of June we reached a camp of Bedooeens called *Sahate*, where the heat and the water to drink were almost insupportable. Thence we travelled amidst lofty rocks until we arrived in a village called *Eylet*, where we met with a hot spring, called *May-Way*. A good many of the Shiho came up to us; they are a corpulent people, of very black complexion, and they murder every traveller who is not escorted by one of the people of the Nayeab. They produce fire for cooking in a very curious manner; they take two pieces of wood and rub the ends together until both pieces begin to burn. A hot wind blew at Eylet, like the Samoom in the Punjaub. The nephew of the Nayeab, who was our guide, had an attack of cholera, which kept us two days. He cured himself by eating pepper.

On the 5th June we stopt at Eylet. An Abyssinian from Hamazien arrived; he spoke only Tigre, Hadara therefore was my interpreter. That Abyssinian advised me to assemble all the Priests before the Prince of Gondar, and dispute with him. I told him that our Lord assembled also people before the woman of Samaria, and if the gospel is only preached let it be before the poor or the Princes of this world. At Eylet we learnt that the cholera morbus was raging at Adwah, the place where Gobat resided with his family. I confess that I was horrified in the first instance at the news, but the thought that I should display little confidence in God by returning and leaving Gobat and his family, induced me to continue my journey; and I allow that the example of the Pope's Missionaries at Cairo induced me more than anything else to prosecute my journey, for whilst during the plague in Egypt, the Lutheran Missionaries shut themselves up, as I myself (I say it to my shame) did at Beyroot, when there during the plague, with my wife and child, the Mis-

sionaries of the Propaganda of Rome visited those infected with that disease, so that six Roman Missionaries died out of seven.

On the 6th of June we directed our course W.S.W., and arrived at a place inhabited by Shiho, who were there with their cows. They lived under trees. There the Nayeab's nephew began to threaten not to go on unless we made him a present; however, he gave up the point when he saw that I was firm. Here we heard the roaring of the lions entering the shepherds' folds, and the noise of the shepherds in their attempt to expel them. The force of the description of Isaiah, the inspired poet, could be easily understood, where he says:—"Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof!" Isaiah xxxi. 4.

Soon after a wolf came howling towards us, when Hadara fired at him and he ran off. Elephants here wander about in abundance, in the plain and upon the mountain. Tigers are caught in the following manner. A trap of iron is made, to which a cow is bound, the tiger hastens to eat her, when the Abyssinian, who is concealed, kills the tiger the moment he is entangled. Elephants are generally killed near the rivers while they are drinking. The Abyssinians inform me that these wild beasts seldom attack people if they are not attacked first.

The bearers of my Bibles made a great noise because they did not receive their allowance of victuals before the time, and they actually ran off, but soon returned.

On the 7th of June we went W.S.W., when we ascended the rugged mountain of Hamazien, which is however not so high as that of Halay. The whole

country abounds with forests and morasses, interspersed with vallies and beautiful plains, well fitted for shepherds. We arrived at a place called Jueeda. I observed half naked women grinding corn for the family by means of hand mills. When these poor women saw me, they exclaimed in a lamentable voice: "*Way-lee! Way-lee!*" "*Woe unto me! woe unto me!*" From thence we arrived at *Ser Aroot*, inhabited by Christians, who distinguish themselves from the Muhammedans by wearing a string of blue silk or cotton round their neck. See Numbers xv. 38. The poor people wore a pair of cotton drawers, and a kind of scarf, with which they covered only one part of their body. The houses were exceedingly mean and dirty, consisting only of one story, and constructed of straw, earth, and lime; the cows sleep in the same place where the family sleeps. When I desired the landlord to give me a warm place to rest upon, he quite good naturedly told me that I should sleep upon the heap of cow dung! The Abyssinians never eat with Muhammedans, and make a great distinction between people *clean* and *unclean*. This distinction was also made by the ancient *Fathers* of the *Church*. Heretics were not considered as *clean*.

On the 9th of June we went over mountains covered with trees, and reached, after seven hours' ride, a village called *Asmara*, containing about one hundred and fifty inhabitants; it is already in the province of Hamazien. I alighted near the Church, situated as most of the Churches in Abyssinia are, near a rivulet, for the convenience of their purifications, like the Jews, according to the Levitical Law. All the Churches in Abyssinia are built on an eminence, and surrounded by trees. They are round buildings, on the outerpart surrounded with pillars. The inside of the Church is entirely like a Jewish Synagogue in the East. In the first and outer circular apartment the congregation sit

and pray. Then there is another small division answering to the Holy of Holies, into which the Priest enters. The laity perform their prayers at a distance from the Holy of Holies. Those who enter the Church kiss the door-posts of the Church, and put off the shoes from off their feet, and perform a silent prayer prescribed by their Church. But they do not keep their Churches clean; even the pictures of the blessed Virgin are dirty. Those pictures are generally painted at, and brought by Abyssinian pilgrims from Jerusalem. The Priests are dressed all in white like the Levites of old, and generally clean. One of the Priests at Asmara, when I was sitting near the Church, approached me and asked me whether I was a Christian? I replied in the affirmative. He then asked me whether I knew the Lord's Prayer, the *Hail Mary*, and their late Aboona Kyrillos?

Our landlord brought us a kind of beer to drink called Szowa.

On the 10th of June, 1836, I arrived at *Zaasega*, the seat of the chief of the province of Hamazien, Hyloo by name, a young slender man, about thirty years of age, of a brilliant black colour, with a good natured smile on his countenance, and with large eyes; his dress consisted of a long fine vest of cotton, tied about the middle with a rich scarf. When I called on him he was sitting in the open fields, surrounded by soldiers and inferior officers. I made him a present of some Amharic Testaments and some Psalters, of which he made a present to his son. He informed me that he had about three thousand horsemen under his command. Deputies from the Chiefs of other provinces were with him, consulting about the war which threatened the country, for Kazay, son of the late celebrated Chief *Sabagadees*, who was the conqueror of the whole of Tigre, and a great part of Amhara, had threatened to tread in the footsteps of his father, and to reconquer

the country which was taken from his father by *Oubea*, Chief of Simean, after he (Sabagadees) was killed in an engagement with the Gallas. The Chiefs of Hamazien and Tigre were then tributary to Oubea, the *Tagez-Matsh*, i. e. Chief of Simean, in the Amhara Province, beyond the river Takazé, which cannot be crossed from July to October. Hyloo sent his answers orally, not by writing, for the latter is scarcely ever done in Abyssinia. None of the Chiefs, except Oubea of Simean, is in possession of a seal, and he had got one twelve months before, as the Armenians made him sensible of the usefulness of it.

Hyloo asked me which was the strongest, the Christian Powers or Muhamed Ali of Egypt. The Abyssinians in general know only the existence of the following countries, Egypt, Turkey, Jerusalem, and the Land of Thomas or India.

Hyloo looked at the golden locket containing the hair of my wife and child. He asked me what it was. I explained it to him.

*Hyloo*.—"Do you kiss it sometimes?"

*Myself*.—"Sometimes."

*Hyloo*.—"Do you know something of Theodoros?"

*Myself*.—"Who was Theodoros?"

*One of the Abyssinians*.—"His father was Saint John and his mother a fish. He is alive, and shall establish peace and prosperity on earth, and the Christian religion shall be the universal religion."

*Myself*.—"This will be done at the second coming and personal reign of Jesus Christ. Then shall be fulfilled what is written in Psalm lxxii."

Here Hyloo took the Psalter, and read, with a loud voice, to his people assembled around him, "He shall come down like rain upon the mown grass; as showers that water the earth. In His days shall the righteous flourish; and abundance of peace so long as the moon

endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust," &c.

After this, I said, "Then we shall see Jerusalem coming down from God out of heaven"; and pointing out to them Revelations ~~xxi.~~ a priest read with emphasis the whole of the chapter, and Hyloo repeated the 24th verse: "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it."\*

When the Abyssinian women grind meal, they make bare the leg and uncover the thigh, and have their children upon their backs, which reminds one of Matthew xxiv. 41, and Isaiah xlvii. 1, 2. As I had no victuals I requested Hyloo to give me something to eat; he gave me a live cow, which some assisted me in killing, after which every one took a raw piece of meat, peppered it well, and ate it. I had mine a little roasted.

On the 14th of June, a great crowd was assembled at Hyloo's—the chief speaker was standing and citing the authority of the Justinian code, whilst the rest were sitting, and Hyloo leaning upon a couch; suddenly they were interrupted by the announcement that a notorious thief had been taken; when the thief was dragged into the assembly Hyloo gave some tremendous blows to certain of the persons present, exclaiming "Beat the fellow as hard as you can!" He was then chained to a free man.

As it is sometimes asserted by some travellers that the Abyssinians are ignorant of the ceremony of marriage, I asked the Priests, and the unanimous information I received on this subject is this: Every Abyssinian is permitted only one wife, which he leads to the altar, and

\* The following Fathers of the primitive Church believed the personal reign of Christ:—Papias, Justin, Melito, Irenæus, Tertullian, Nepos, Adamantius, Victorinus, Lactantius, Apollinaris, Sulpicius Severus, Clement Alexandrianus.

takes the Sacrament with her, and she is then his wedded wife, whom he is not allowed to divorce. However, they in general take more than one; but from the moment he takes more than one, he is not admitted any longer to the table of the Lord.

The following languages are spoken in Abyssinia :—

1. Tigre ; 2. Amhara ; 3. Asaurta ; 4. Gala ; 5. Shenasha ; 6. Argoba ; 7. Adal and Lasta languages.

The Sabbath of the Jews, *i.e.* Saturday, is kept strictly among the Abyssinians in the Province of Hamazien, and there they are addicted to the Heresy of the Monophysites.

The Hierarchy in Abyssinia is divided into the following Dignities :—

1. *Aboona*, or the Archbishop of the Nation ; he is always a Copt, and sent there by the Coptic Patriarch of Cairo ; he ordains the Priests and Deacons of the Church ; he resides generally at Gondar, and receives the tithes from all property, and his yearly income amounts to about thirty thousand dollars. However, the Coptic Patriarch, who institutes him, is styled by the Abyssinian Church *Leeke Papas*, *i.e.* Great Father.

2. *Etcheque*—He has under his authority all the *Manookse*, *i.e.* Monks of Abyssinia, and is the Vicegerent of the Aboona, without the power of consecrating Bishops, or administering any holy orders whatsoever.

3. *Leeke Kahnat*—Superior Priest over a Province.

4. *Halaka*, the Head of a Church ; always a learned man, but not always a Priest.

5. *Kyes*—Priest.

6. *Shemas*—Deacons.

There is no such thing throughout the East as Presbyterian form of Government. The Abyssinian, like the Jews, perform a prayer at the appearance of the moon.

Near Zaasega, is the Convent *Debra Bezeym*, in which, it is reported, there is a silver cup which walks about by itself, and moves about in the air !

The Abyssinians baptise by immersion. If a boy, after forty days, and a girl after eighty days; and immediately after baptism the child receives the *Korban*, i.e. Commemorative Sacrifice, i.e. the body and blood of Christ. The boy is circumcised on the eighth day, generally by a woman, which reminds one of Exodus iv. 25.

I conversed with several Priests, and drew their attention to various parts of the Gospel, and I am sure that a judicious, episcopally ordained Missionary of Catholic principles, who does not ridicule their ancient and frequently most valuable traditions, will never have reason to fear being expelled from their country. Why should one go and persuade their Priests to break their fast days, and then go and boast of having succeeded in the attempt of seducing, not *converting a Priest*. The talented Gobat never would have been expelled from Abyssinia—but here I must break off, for my blood begins to boil, and I may be betrayed into saying more than many persons even in this country would wish me to say.

During my stay at *Zaasega*, and our successive travels from Hamazien to Adwah, I experienced a curious adventure. Bethlehem, my rogueish servant, was expected, as I before informed you, to return to Abyssinia, accompanied by a *new Aboona*—for six years had already elapsed without an Aboona, since Kyrillos died, but Bethlehem failed in his attempt to obtain an Aboona. During my conversation one day with *Hylloo* and the Priests about religion, Hylloo, the Priests, and the people around me, suddenly shouted “HE IS OUR ABOON IN DISGUISE!” They fell down at my feet, kissed them, implored my blessing, and desired me to spit at and upon them! They compelled me to submit to their washing my feet, and then they drank the water of it! All my protestations were of no use, and as it is a great crime for an Aboona to smoke, I brought forth my pipe and



smoked, but they declared this to be a mere stratagem to deceive them; and though Bethlehem took an oath that I was not the Aboona, wherever I came they persisted that I was him. Hundreds of cows were brought to me as a present, and corn, milk, &c.; and so it continued till we reached *Adwah*. The people actually carried me upon their shoulders.

The Abyssinians reckon from the Creation of the World till now (1839) 7328, and A.D. 1831—so eight years less than we. They ascribe the translation of their Bible to *Abba Salama*.

The Priest, *Gebra Maskal*, called on me; he gave me the following information about the belief in a future state prevailing in the Abyssinian Church. After death man goes to a separate place—the good to the Paradise of Adam, and the wicked to a Place called *Shebl*. After the coming of the Lord the believers shall be with Christ, and the unbelievers shall be carried to the Valley of Hinnom. Adam and Eve were driven to a land called *Feyt*. Enoch and Elijah are now hid in Paradise, and both shall appear before the coming of the Lord. I asked him how men could be saved, and receive remission of sins. He replied, that one must be first baptised and take the Sacrament, and when he has reached a certain age he must confess to the Priest, and give him money and alms to the poor, and leave off doing bad. There is a great deal of truth in it, though not the whole truth.

1. *Baptism is necessary for the remission of sins, and for obtaining eternal Salvation, and for receiving the Spirit.*

Proofs—1. Mark xvi. 16; 2. Matthew xxviii. 19; 3. Acts ii. 38.

2. *He must receive the Sacrament.*

Proofs—1. John vi. 51, 53; 2. Matthew xxvi. 26, 27; 3. 1 Cor. xi. 23, 28.

3. *Confession is also necessary.*

Proofs—1. John i. 8, 9; James v. 16.

4. *Give money to the Priest.*

Proofs—1. Matthew x. 10; 2. Luke x. 7; 3. 1 Cor. ix. 5, 14; 4. Galatians vi. 6; 5. 1 Timothy v. 17; 6. 1 Samuel ix. 7.

5. *Give alms to the poor.*

Proofs—1. Matthew xxv. 31, 40; 2. Matthew vi. 1, 2, 4; 3. Luke xi. 41, xii. 33; 4. Acts x. 2, 4. Acts ix. 36.

I saw one day a Missionary sneering at a poor Priest for asserting that it is a good work to support the Priest. The Priest turned round and said, we poor Priests, after all, do not get as much money as you, which enables you to smoke tobacco the whole day long, and go about without doing any thing. The pipe at home, the cigar in the street. And I doubt whether many of the German tanners would have left their trade if the leaders of the Missionary Society had sneeringly told him, "Go, and preach the Gospel; you must not expect money as the Eastern Priests do."

I, therefore, answered my Abyssinian Priest at *Zaasega*, that there was a great deal of truth in what he said, but not the whole truth, and then shewed to him that eternal salvation is *requisite*.

1. *Faith in the Lord Jesus Christ, which is the basis.*

Proofs—1. Acts xxvi. 18; 2. Mark xvi. 16; 3. ~~Hebr.~~ xi.; 4. Ephes. ii. 8.

2. *Repentance towards God.*

Proofs—1. Matthew iii. 8, ix. 13; 2. Acts. iii. 19; 3. 2 Cor. vii. 9, 10; 4. Mark i. 4, 5, vi. 12; 5. Luke xiii. 3, 5, xxiv. 4, 7, iii. 3; 6. Acts ii. 38, viii. 22; 7. Acts xxvi. 20, v. 31, xi. 18, xx. 21; 8. Romans ii. 4; Revelations ii. 5, &c.

3. *Holiness of Life.*

Proofs—1. Romans viii. 1; 2. Romans vi. 19; 3. 2 Cor. vii. 1; 4. Eph. iv. 24; 5. 1 Thess. iii. 13, iv. 7.

4. *Daily Prayer for a new heart, and for the Holy Spirit.*  
Proofs—Psalms li. 10, 11, &c.

On the 18th of June, 1836, I left *Zaasega* with *Mueller*, *Hadara*, and *Bethlehem*, and we arrived at *Gabra* and *Saul*. The latter place is covered with trees, and the sheep were wandering about. *Hylloo* had given orders that one hundred sheep should be given to us in his territory, instead of which we received two in the whole of the road.

A person had died at *Saul*, the relations and friends were mourning and howling, and tearing their hair and their breasts; they exclaimed repeatedly “*Quala Naya.*” She was my mother’s daughter! She was my mother’s daughter!” and other people were called to weep in the house of the dead, and from the villages around they were called to weep. “They shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.” *Amos* v. 16.

On the 19th of June we proceeded to *Zaffa*, where the people are governed by a Priest. After a seven hours’ ride we came to a very fertile country, and to a place situated upon a mountain called *Toora Amen*, containing about 3,000 houses. The people of this place live in a state of independence, but they treated us with great hospitality; the reason chiefly was, that they suspected me to be their *Aboona*. In the morning the people were praying in the Ethiopic tongue.

“Lord Jesus Christ have mercy upon us!

“For the sake of Mary, have mercy upon us!

“For the sake of Michael, have mercy upon us!

“For the sake of Gabriel, have mercy upon us!

“And for the sake of all the Saints, have mercy upon us!”

When will the Churches learn that there is only one Mediator between *God* and *man*, and this is the name of Jesus Christ?

On the 20th of June we passed *Kooda Falassa*, a large village, when a shower of rain, accompanied with thunder and lightning, overtook us. We arrived, after one hour's ride, at *Maadoo*, inhabited by Christians and Muhammedans. The Christians declined receiving us in their houses, but the Muhammedans received us very kindly. I never saw in my life such beggars as the Abyssinians are; even rich people sit down, and continually assuming a piteous face, they lift up their fingers, and put them to their mouths, giving one to understand that they are dying of hunger; so they did, while I was resting in the house of the Muhammedan. The Abyssinians, like the Jews, never eat any meat prepared by the Muhammedans.

At *Kooda Falassa*, the *Sarawe Province*, or district begins. We arrived at a village called *Kudus Michael Onamtay*, a distance of twelve miles from the former place: it is a large village with a *Convent of Monks*, called in Æthiopic *Gheta*, and is one of the cities of *Asylum*; it is situate upon a height, and the Church is surrounded by trees. The Abyssinian ladies again uttered their shrieks, and lamented, as soon as they saw me, and as they call every European *Copt*, they exclaim, "Woe unto us, woe unto us, that this Copt has appeared among us, as white as the Devil himself." However, a short time after, the Priests came, and fell down upon their faces, and begged of me to bless them, saying, "Aboon, bless us!" I replied, "I am no Aboon!" *Priests*.—"Whatever you are, bless us." I blessed them; they took me to one of their houses, there I was surrounded by all the inhabitants of the place; one of them bringing me corn, the other cows, the other honey, &c., and desired me to trample upon them, and to spit at them. Amidst the crowd, a female addressed me, who had been made slave, and brought to Mecca, from whence she made her escape, and returned to her

native country, but is now a woman of dissolute character, and lodges strangers; and the houses of such women are common in Abyssinia, and also in Arabia Felix; most frequently the only Inns in the East, and even in Palestine, which reminds one of Joshua, ii. 1, and Judges xvi. 1, and in the Proverbs vii. 10, 16, wherein an exact description is given of the boldness of a woman of that description in Abyssinia and the East.

We left *Kudus Michael Onamtay*; the people accompanied me a great stretch, and carried me upon their shoulders. I blessed them, saying, "The Lord bless you, and give you the desire to be blessed of him." At last we arrived, five miles distant, at a place called *Adukhala*; the name of the Chief of that place was *Ghebra Amlak*, which means servant of the Lord. He is the finest and most warrior-like Abyssinian I had met with; of an intelligent and good natured countenance. The length and thickness of his hair reminded me of Absalom; he had a sword girt around him, and a silver plate covered his breast. He told me that his sister had been lately married to Coffin, the Englishman, who was servant to Lord Mountnorris, and who had remained in Abyssinia, and has continued there ever since. He is quite an uneducated and illiterate man, and has adopted all the superstition of the Abyssinians.

I met Coffin in 1834, at Mosawah, when I was on my way to Malta; he very seriously told me and Captain Moresby, of the E. I. surveying vessel *Benares*, that the Abyssinians know how to change themselves into hyenas.

*Myself*.—"Have you ever seen this yourself?"

*Coffin*.—"My own servant one day changed himself into a hyena."

*Myself*.—"Tell me the circumstances."

*Coffin*.—"The other day, he suddenly disappeared, and remained away for several days; I knew not what had become of him, when suddenly, a hyena stopt near my

house, and nodded with his head twice, and ran off, but the next day my servant came back in human form, looking as before!"

*Myself*.—"Did you ask him whether and why he transformed himself into a hyena?"

*Coffin*.—"I was not such a fool as to ask him such a question; if I had, he would have made my belly swell so high!"

But to return to Ghebra Amlak's village. He gave me a house to lodge in, and soon sent a sheep and twenty loaves of bread, as a present.

When it was already midnight, and I was fast asleep, some one touched me, so that I started up, when I saw kneeling before me, the Ethiopian Warrior, *Ghebra Amlak*, and with tears imploring my blessing.

*Myself*.—"I am not your Aboona!"

*Ghebra Amlak*.—"I know that, Father, but bless me, for you are a servant of Christ!"

On the 23d of July, Ghebra Amlak went to the house of a deceased relation, to weep over him, with his band of soldiers; on his return, he and his soldiers carried me on their shoulders, over clefts and rocks, a good way from his place. We continued our journey S. W., and towards the south we saw upon a mountain the Convent *Kudus Gabriel*, (St. Gabriel). Were it not for those holy monks in the Convents of Abyssinia the name of Christ would have been forgotten there long ago. There the beautiful Psalters of David are sung early in the morning, and late in the night, and from thence the Abyssinians are reminded of their great Queen, the Queen of Sheba, and the high birth of *Menelik*, her son by Solomon the King, and of his Coronation in the Temple of Jerusalem. In those Convents, though somewhat mixed with human superstition, the name of Jesus Christ is adored; and many a Monk wanders about, from time to time, to remind people that Jesus, the son

of the Blessed Lady Mary, is the son of the Highest. Those holy men, as Abba Salame, Tekla Haymanot, and Abba Garima, are remembered, who have preached the name of Christ, after it was already established by the Eunuch of Candace, the Queen.

Even the Ultra Neological Protestants of Germany never dreamt of accusing the pious Claudius of Wandsbeck, of being tinctured with Popery, on account of his partiality for the primitive Monks! Who will not have a partiality for Monks like Tekla Haymanot of Abyssinia, Nerses of Armenia, Ephrem of Syria, Maron of Lebanon, Bernard of Clairvaux, Gerson of Paris, Friederich Spee, Thaulerus, Kempis, Sailer and Overberg of Germany? "

On the 24th of June, 1836, we arrived at a plain called *Murab*, where we were obliged to cross a river. Cows were feeding there, which gave me cause to doubt the report that highway robbers endangered that valley. We ascended the rocky mountain called *Akhsa*, and arrived at a village called B'Hesa, belonging to the Chief Wald Raphael, (son of Raphael,) whose village had just been plundered by order of *Oubea*, the mighty chief of *Simean* in the Amhara country, who, after the death of the celebrated *Sabagadees*, chief of Tigré, subdued all the chiefs of Tigré, and made them tributary unto himself. Wald Raphael refused to pay tribute, on which account *Oubea* sent his men, who plundered the Wald Raphael's territory, and chained him to the arm of a free man. Poor Wald Raphael brought us a goat, and an Abyssinian dish called *Sherro*, consisting of powdered lentils, well peppered, and bread prepared of teff, made into flat cakes. The victuals are conveyed to the mouths by servants, whilst others hold a table cloth before those who eat, in order that they may not be seen by strangers. They brought me raw meat to eat, which they pepper well through; however I could not stand this, and got it a little

roasted. I asked them how they punish crimes? They replied by hanging, crucifying, and stoning to death, and inflicting forty stripes, save one, and the bodies of criminals are not committed to the graves, for hyenas devour the bodies, and dogs lick their blood. Besides this the avengers of blood are prevailing in Abyssinia, so that many are not allowed to go from one province to another, for reason of being guilty of blood. Compare these kinds of punishments, Deut. xxi. 22, Math. xxiii. 34, Deut. xxv. 3., 1 Kings, xiv. 11, xxi, 19, 23, xxii. 38, Numbers xxxv. 12. I made a present of three Amharic Testaments to *Wald Raphael*, and a Psalter. It is a striking fact that the Abyssinian Christians are more fond of the Psalms of David than of the new Testament. It is quite shocking to doubt the truth of the Abyssinian tradition, that they were descendants of Ham, and that the Queen of Sheba, who went from *Axum* to Jerusalem, to pay a visit to Solomon, married him, and adopted, with her son Menelik, which she had by Solomon, the Jewish religion, and in the course of time Menelik was crowned at Jerusalem King of Ethiopia.

The Ethiopians carry to this day portions of the Psalms and the Prophets about with them, which reminds one of the Eunuch in Acts viii. 27, 39. Why such a horror for *tradition* as to induce us to deny facts authenticated and confirmed by *existing customs and manners*? See for what reason Paul praised the Corinthians, in 1 Cor. xi. 2.; 2 Thess. ii. 15.; 2 Tim. ii. 2. God forbid, that I should consider traditions of equal authority with Holy Writ, farther than as they confirm the truth contained in holy writ, and as giving a testimony to the real sense of a doctrine contained in the inspired text. But as Bishop Horsley well observes: "The faith of the first Christians, once clearly ascertained, must be allowed indeed to be an unerring exposition of the written word." And it is also to be



observed that, whilst we ought to be grateful to the Lord for the documents committed in writing to posterity by inspired Apostles, it cannot be denied that our Lord never commissioned the Apostles to write down his words, but *to teach them to observe all things*. And the Apostles preached and established Churches before the Gospels were written down. But, though the greater part of the New Testament was *written* down by inspired Apostles, provoked by local circumstances, no tradition can be of any value, or of any credit, as soon as it would propound doctrines not confirmed by the written word of God.

Sir William Jones showed the value of the tradition of the Hindoos in proving the general belief in the Incarnation of the Divinity; and Archbishop M'Ghee produced the *traditions* of the Greeks in support of the doctrine of Atonement.

The following fathers stand in high veneration in the Abyssinian Church:—1. Aboona Alef, of Cesarea; 2. Aba Gareema, of Rome; 3. Abba Panthaleon, of Greece; 4. Aboona Aragawee, of Greece; 5. Abba Goba, of Asia; 6. Abba Sehema, of Bithynia; 7. Liganos, of Cilicia; 8. Abba Afse, of Antioch; 9 Abba Matta, of Asia.

Now I must give you an account I learnt of some of the Abyssinian priests, respecting their great saint *Tekla Haymanot*, who lived in the seventh century and was the apostle around *Shoah*. *Tekla Hamanot* means *Planter of the Faith*; his original name was *Fesahat Zioon*, i. e. *Joy of Zion*. He was born in *Shoah*. He replaced the royal family upon the throne, and was zealous in converting the Galas to Christianity; he even made such an impression on the Devil by his preaching that he (the Devil) determined to become a monk for forty years. I observed, "I dare say that the Devil was frequently converted into a monk."

The same Tekla Haymanot stood forty years upon one place praying until he broke his leg. There are twenty-four Elders around the throne of God with censers in their hands, serving God, and Tekla Haymanot is the twenty-fifth. He had six wings like angels. But all this is *modern tradition*!

On the 25th of June, 1836, we arrived at Shahagee, a beautiful village situated upon a fertile soil, and belonging to the *Aboona*. There Bethlehem told me that he would compel me to pay him two thousand dollars for his trouble; if not he would get me murdered. I instantly dismissed him.

On the 26th of June, 1836, I arrived at *Adwah*, the capital of Tigré, where I met with Gobat, who had been already ill in bed fourteen months, and of course in the greatest distress, his wife, with a little child, and in the family way, and none to comfort them! There was a German carpenter there, Christian Aichinger by name, a faithless hypocrite of the sect of the Separatists in Wirtemberg, who gave to poor Gobat but little assistance. The faithful Andreas Mueller, my fellow traveller from Jiddah to Mosawah, knew not one word of the Amharic or Tigre language, and for those reasons Gobat could not risk to undertake his journey back to Switzerland, as he wished to do. I therefore offered myself to postpone my journey to Gondar, and from thence into the interior of Africa, until I had conveyed Gobat and his family safely back as far as Jiddah; and also promised Gobat that if he should die on the way I would go with Mrs. Gobat and his child as far as Switzerland. Tears stood in the eyes of Gobat when I gave him that promise; but as in the month of July the rainy season commences we were obliged to postpone our journey until September, during which time I remained at *Adwah*, an immensely large place, but the houses are built at a great distance from each

other, and the churches are situated, as the rest of the churches in Abyssinia are, near rivulets, and upon a height; but the houses are mostly of clay; only a few are of stone.

I am, yours affectionately, &c.

## LETTER VI.

*Linthwaite, 5th July, 1839.*

DEAR SIR THOMAS,

In my former letter I made you acquainted with the reasons which induced me to stay at Adwah, and with my resolution to accompany Gobat and his family back as far as Jiddah. During my stay at *Adwah*, *Hadara*, who lately died in Switzerland, taught me Amharic, and I made the acquaintance of certain learned people and Priests, and sent an Abyssinian, *Warka* by name, with his two sons, to Bombay, and recommended them to Dr. Wilson, the Missionary; and that excellent man took them up, and they have since made remarkable progress. I also met at *Adwah*, *Deftera Gualoo*, Interpreter to the late Aboona *Kyrillos*. He speaks the Arabic, Amharic, and Ethiopic tongues, and is considered to be one of the most learned men in Abyssinia, and though he has a perfect knowledge of the literature of the above-mentioned languages he does not know how to write any of them, for the art of writing is considered in Abyssinia an occupation suitable to a lower class of people. He is Deacon of the Church, and is well acquainted with the history of *Habash*, i. e. Abyssinia. He informed me that according to their Chronicles, entitled *Kebra Nugust*, (the Honor of the Kings,) the Abyssinians are descendants of Ham, but by *Nugust Asiab*, the Queen of Saba, they were mixed with the descendants of Shem, and that the Royal Dynasty of

Solomon is still existing, and the *Nugus* (King) resides at Gondar. The Queen of Saba, on her return to Abyssinia, had composed her Court of *Jews*, and thus the first Jews were settled in Abyssinia in her time. After Titus had taken Jerusalem, Jews came from thence and settled at *Nagran*. They increased greatly in number, but as the whole history of their King, Gideon, and the Queen, Judith, is given completely in Bruce, I pass it over.

Some Abyssinians at the time they became Jews worshipped *the serpent*, which is another proof that their history is correct, for the worship of the serpent was evidently an abuse of the *brazen serpent*. *Salamé* gave them *Bishops*. Whether *Salamé* was the same with *Fruementius* I doubt. It is related of *Menelik* that he brought the Bible and the *Ark* of the Covenant to *Azum*, where the latter, they say, still exists, but seen by nobody except the Priest.

The Bible was translated from the Hebrew into Ethiopic, by Salame II.

The learned men of the Abyssinian nation are, 1. Abba Salamé I, Translator of the four Gospels and the Epistles. 2. *Ambazioon*, Translator of the *Haymanot Aboon*, the Acts of the Council of Nice. 3. *Itshegue Anbawkum*, Translator of the writings of Chrysostomos. 4. *Abba Salamé II*. who translated the Old Testament, and wrote rules for monks. 5. *Petrus Abde Sayed*, who is the Translator of the *Fetah Nugust Code of Constantine*. 6. *Abba Georgis*, who is an original writer among the Abyssinians. He is the compiler of their liturgy. It is not to be wondered at that the Abyssinians are behind in literature, for the Copts, their *guides*, are more dead than the Laodiceans, and still they are jealous of the interference of other churches in the affairs of Abyssinia; their late Aboona Kyrillos sent some Armenian priests, who had entered Abyssinia, back to the frontiers in chains.

7. There is also a certain *Yared*, who wrote a book called *Dukua*, and set the tunes to the Ethiopic hymns, and prescribed the *gesticulations* and mode of *genuflexions* they ought to use in their worship. He died at Simean, though some of the common people say that he is still alive. 8. *Sikri*, brother of *Paul*, is the translator of the book of Enoch from the Hebrew, or, according to others, from the Arabic. The Abyssinians count forty-seven Aboonas from the time of *Salamé*.

The famous city *Fremona* is one English mile from Adwah, I therefore went there, and left some Psalms and Testaments with the priest; it is now a little village, and called *Meygogo* by the Abyssinians.

On the 26th of July I took a dozen of Psalms and Testaments, and went to Abba Kareema, about five English miles from Adwah to the East. There are about one hundred monks, whose Superior has the title *Halaka* or *Mamher*. The Convent is situated upon a high mountain; a beautiful air breathes there; it consists of about one hundred cottages, each inhabited by two monks. The elder one is always a priest, the younger one pours water over the hand of the elder one, which reminds one of Elisha, who poured water on the hands of Elijah. 2 Kings, iii. 11. And it reminded me also of those Muhammedan Hermites (Dervishes) near Cashmeer, who have such kind of disciples, called *Moorreed*, while their guide has the name *Moor-sheed*.

Near Gobat's house, a kind hearted Armenian gold and silversmith resides, Haje Hoannes by name, who has his wife in *Cesarea*, who loves Europeans. He was always exceedingly kind to me; he informed me that a certain Haje Hoannes, an Armenian Deacon, came from Jerusalem to Shoah under the pretence of being an Aboona. The King of Shoah, (who is a Christian, and of the Solomonic dynasty, as he is related to the King of

Gondar) gave him a house, treats him kindly, but keeps him prisoner. *Husseyu*, a Muhammedan, from the interior of Abyssinia, from a place called Howara, near Gondar, came to Adwah. He informed me that at *Kaffa*, near Narea, a great many Christians are to be found. *Kaffa* is a distance of thirty-nine days from Adwah.

There are at *Adwah* the descendants of a curious man, viz. of *Seede Paulos*, a Greek Bishop, who came to Abyssinia forty years ago, to be their *Aboona*, but his moral conduct was so bad that he was rejected.

On the 5th of August I visited *Axum*, accompanied by *Warka*, whom, as I before said, I afterwards sent to India. *Warka* is an *Armenian* by the father's side, and a *Galla* by his mother's. His father gave him the name *George* (*Kework*), and his mother *Warka*, i. e. *Gold*; which reminds one of Genesis xxxv. 18. We came to *Axum* together. *Hadara* also accompanied me.

*Axum* is the holy city of the Abyssinians, and is venerated not only by the Christians, but also by the Heathens and the Gallas, so that when the Chief of the Gallas, several years back, invaded Tigre and approached the city of *Axum*, he dismounted his horse and fell upon his face, and dared not to enter the *Holy City*, where the Queen of Sheba and her son *Menelik* resided. It is the great *City of Asylum for Criminals*. After a ride of four hours, over a hilly road, and passing the Convents of *Kuds Yohannes*, *Jesus*, and *Pantholeon*, we arrived near *Axum*, near which one meets with small broken down pillars, with Greek inscriptions. *Axum* is built between two mountains; one mountain is called *Beyt Ghirghis*, *House of George*—the other *Beyt Egzie*, *House of God*.

Three columns of an immense height are standing near those mountains, which are called *Hawlt* by the *Abyssinians*. Near each pillar, trees stretch their branches around, and produce an imposing effect.

I then took a sight of the magnificent Church of *Axum*. The Priests were just performing their worship with all the musical instruments mentioned in the Psalter of David; but the Abyssinians, with all their veneration for their temples, leave them in a very dirty state, and cleanse them only at the time of Pentecost. The Church at *Axum* is evidently an imitation of the Temple of Jerusalem, with the outer and *the inner court*. Near the Church is a little building in which the *Korban*, the *Sacred Bread*—the *Commemorative Sacrifice*, as they call it—is *baked*. Fifty priests and about two hundred monks are residing around the Church—there were formerly three hundred and fifty priests there. I conversed with two priests, one of them an old blind man.

*Blind Priest*.—"We are in great affliction in this country, for our king is without power, and his servants rule over us. The time of *Menelik* is past."

*Myself*.—"If you, Abyssinians, repent and trust in the Lord Jesus, He will restore your king to his former honour."

*Blind Priest*.—"Woe unto us! We believe in the Lord Jesus, but our works are not according to our faith; hence our calamity proceeds. Alas! alas!"

I then circulated among them many copies of the Psalms of David and the New Testament, *gratis*. I next went to see the house near the Church, where the Ark of the Covenant, called *Zelat Moses*, is deposited. It is also called *Ghebas*. Only the Aboona has the privilege to have a sight of the *Ark*—so they told me. The priest who has the superintendence of it has the title *Kas Ghebas, Priest of the Ark*. Not far from the Church is the burial place of *Menelik*, Solomon's son. *Nugust Asiab*, or the Queen of *Saba*, is buried at *Azeva*, three miles distant from *Axum*.

Every year in the month of November pilgrims come to Axum from *Shoah*, *Gojam*, and all the parts of Abyssinia.

The Chief Governor of the City and Church of Axum, who is installed by the laying on of hands by the Presbytery, has the title *Nabreed*. I learnt that the present *Nabreed* oppresses the people.

The *Church* is called *Zion*, which is also the *title* they bestow on the Blessed *Virgin*. There is no doubt that the Abyssinians, like most of the Eastern Christians, have an *idolatrous veneration* for the *Blessed Virgin*. *Walde Lingel*, the *Magavie. i. e.* Treasurer of the Priesthood, invited us to sleep in his house, and treated us kindly and hospitably; he spoke of Mr. Salt with respect, and also of *Kugler*. He reproached the English with being no Christians, as they do not fast on *Fridays* and *Wednesdays*; he added, let a man *steal* and *rob*, and even *murder*, all is expiated by fasting. I read to him Isaiah lviii., but told him at the time that the Church of England has appointed fast days, and that I approve of *fasting*, but not his view of it, which was in diametrical opposition to the Word of God.

The conversation then turned on the columns of Axum. I asked him whether he could tell me the builder of them. He replied, "*Shem, Ham, and Japheth*."

On my return I went to Mey-Gogo, the ancient *Fremona*. I came near two rivers, the name of the first is *Hassam*, and the second *May-Gogo*. The latter has a waterfall about fifty feet high, considered sacred by the inhabitants thereof, and therefore they wash *sick persons* in it, believing that it has the miraculous power of healing the sick. I left there four Amharic Gospels among forty Priests. There are the ruins of an old Portuguese building.



The state in which I found Abyssinia was most deplorable. *Sabagadees*, who was killed in 1832, had subdued all the Chiefs of Tigre, and wisely governed the country, and tried to cultivate friendship with England, but *Ras Maria*, the Chief of Gondar, made war on *Oubea*, Chief of Simean, in the *Amhara* country. *Sabagadees* assisted *Oubea*, and compelled *Ras Maria* to make peace, but *Oubea* was not contented with the condition of peace, on which account a war took place between *Sabagadees* and *Oubea*, when *Ras Maria* made an alliance with *Oubea* against *Sabagadees*, in which *Sabagadees* was killed in battle, and also his son *Hakos*, and *Oubea* became the conqueror of Tigre, but *Kazay*, one of the sons of *Sabagadees* vexes him frequently, and therefore *Oubea* crossed the *Takazee* with his army, in order to awe him by his presence.

*Gondar* is the capital of *Amhara*, and the seat of the Shadow King of the Tribe of Solomon, who lives in great poverty, for the country is divided among his knights. To him they give the title *Jehaan Hoy*, which is strange enough, as this resembles the title of the Kings of Persia. It may, however, be derived from the Hebrew, *Geon* גֵּוֹן *Highness*. *Ras Ali*, a Galla Chief, governs the country around Gondar. He (*Ras Eli*) sends from time to time his soldiers to Gondar to plunder the city. The most orderly and well-regulated kingdom of Abyssinia is *Shoah*. *Saloo Salassa*, King of *Shoah*, is loved by his subjects. He is a man of great political talents; he is surrounded by Gallas, with whom he keeps friendly, so that his country is safe from the invasions of the *Amhara* people; he is a great friend to the white people; and there are two Greeks in his service.

There are in Abyssinia, besides the Christians, *Falasha*, or Jews; they reside around Simean and Gondar; their number amounts to 200,000. Rabbi David Ben Zimra,

an old Rabbi at Cairo, asserts that the Jews in Abyssinia were of the tribe of *Naphtali*. They are called *Falaska*, which means the exiled; but as I was not able, on account of Mr. Gobat's illness, to proceed on my way to them, I abstain from giving any judgment about them from mere report.

There is another sect in Abyssinia, especially in the Amhara country, called *Kemaunt*: they believe that the Lord will be born out of their midst. Muhammedans are also scattered throughout Abyssinia.

The King of *Hurrar*, south of Abyssinia, is a powerful Muhammedan Prince, and very jealous not only of the Christians, but also of the Turks. They are Arabs who came from Yemen.

The Muhammedans in Abyssinia steal the Christian children and sell them in Mecca and other parts of Arabia. The Galla mothers expose their own children for sale.

I called at Adwah on a learned Muhammedan, Muhamed Kebeer by name. He is a rich, learned, and amiable man. I gave him an Arabic Bible, and he wished me to tell him about Jesus: several others were assembled there. I spoke to him about how Jesus came to suffer for our sins, rose again, and went to Heaven, where He is the Mediator at the right hand of His Heavenly Father, and He shall come again, and set up that kingdom which shall never be destroyed, when He shall have his tabernacle at Jerusalem, and when He shall govern from one end of the earth to the other.

Before I left *Adwah* I bought fifteen cows for about seventeen dollars, or £3. 10s., and six measures of grain for about £5, and assembled about six hundred people, monks, widows, and orphans, blind, lame, maimed, and fed them in the *streets*! Shouts of thanks, and offerings of prayer, were heard from all sides.

On the 1st of September Gobat, his wife, child, myself, and his servants, Andreas Mueller and *Hadara*, the Abyssinian, left *Adwah*. Gobat was carried upon a kind of bedstead over the mountain by the faithful *Hadara* and Andreas Mueller. I had taken into my service Christian Aichinger, the above-mentioned hypocritical Separatist from Wirtemberg. I confess that those servants of mine who made less profession of religion were more faithful in general than those who did. It is an awful fact.

Coffin, the above-mentioned servant of Lord Mount-norris, who resides at Atakay, where he is set by Kazay as Governor, came and brought us to his village. Near Ata-Kay is *Kaybara*, a slave market. We slept at the foot of the Convent *Debra Damoo*, situated upon a high and impregnable rock. Those who wish to ascend they draw up with a large piece of leather.

On the 10th of September we arrived at the foot of Mount *Senafê*. The Abyssinians celebrated their New Year's Day, called *Kuddus Yohannes*, in commemoration of St. John the Baptist. Women, men, children, and even animals, are baptised on that day.

On the 12th of September we arrived at *Halay*, situated upon the highest mountain in Tigre, 12,000 feet above the sea, the inhabitants of which are the greatest beggars in Abyssinia.

On the 14th of September we descended the mountain *Shoom Feytoo*, and we found ourselves in the valley of the wild Muhammedan Tribe, the *Shiho*, or *Shoho*. They knew Gobat; they offered him a cow; they were feeding their flock in the beautiful valley.

On the 16th of September we arrived at *Hamhamoo*. This whole valley abounds with leopards, serpents, and monkies.

On the 18th of September we arrived again at *Arkiko* and *Mosawah*, where I met in the house of my friend Husseyn Effendi, Governor of the place, an old Mullah, blind of both eyes, and who knew the most of the Arabic authors by heart.

The people of *Mosawah* never go to Mecca for the following reason. The small-pox never appeared either at *Mosawah* or *Arkiko*, and, therefore, the people are afraid to go to Mecca, where the small-pox frequently exists; and if any one of *Mosawah* should take that disease, the inhabitants would turn him out like a leper.

The Governor took me to his country house, *Abd Alkader*, but Gobat, of course, kept his room. He lives there in a tent. The conversation turned upon Napoleon. His Excellency boasted of being well acquainted with the history of the French Emperor. As a proof of it, he related the following story:—When Bonaparte was a General he fell in love with a lady, who declined marrying him until her house began to burn, when Napoleon ran to her assistance, which induced her to marry him, and through her influence he became Emperor. Husseyn Effendi says that *Ibrahim Pasha* was a greater General than Napoleon, for the first succeeded in the taking of Acre, in which attempt the latter failed. I circulated here a good many Gospels among the Abyssinians and Muhammedans.

On the 27th of September we arrived in a boat near *Confoodah*, where I met with Dervishes from *Bokhara*, to whom I gave Persian Testaments, and preached in the street to Arabs.

On the 2nd October I arrived with Gobat and his family safely at Jiddah, where I had the mournful task of attending my friend Ovenden in his last hours, and committing his body to the grave. I preached a funeral sermon at his grave in the Italian language, and read

the service of the Church of England in the same language. Gobat embarked at Jiddah for Kosseyr, whilst I remained behind, as my services were no longer required.

Yours truly,

JOSEPH WOLFF.

END OF MY JOURNEY INTO AND BACK FROM ABYSSINIA.

## PART THE SEVENTH.

CONTAINING MY JOURNIES FROM THE 7<sup>TH</sup> OCT. 1836, TO APRIL, 1837.

### LETTER I.

*Linthwaite, 5th July, 1839.*

TO SIR THOMAS BARING, BART.

DEAR SIR THOMAS,

I called at Jiddah, on Osman Bey, General of the Troops of Muhamed Ali in that district. Osmand Bey speaks the French, Arabic, Persian, and Turkish languages. Two Dervishes from Candahar were in his house, supported by him: it is the custom in the East for men of rank to feed and clothe men of God; but these Dervishes were far from being such men. *Osman Bey* introduced them to me as *Philosophers*, which is synonymous among the *Frenchified* Turks with Atheists. The elder one spoke a great deal—how man himself *may become God*—that there were two kinds of religions, one for the *common* people, the other for the *learned*—the learned was not in want of any *revealed* book, for every learned man could write a Revelation—that *wise and learned* men may doubt the truth of the *Taurat* (Law of Moses) and the *twelve Gospels*, written by *Peter, Paul, and Thomas*, and even the truth of the Koran; for it is written in the Law of Moses that Joseph said, *that after him no other Prophet should come*. Moses said the same, Jesus the same, and Muhamed the same. Thus that

fellow talked on at such a rate that I could not get in a word; and all the time he talked he turned about his head that his beard flew to the right and to the left; at last I said, "*A wise man* ought to be silent, and suffer his opponent to speak also." He was silent, and I said,

1. With regard to the different kinds of religion, I only answer to this, that I admit it in one sense, viz., that the religion of the *unlearned* but humble man is by far a better one than that of the wise and the prudent of this world, and of the mighty of this world; for the *unlearned*, sensible of his incapacity, seeks wisdom from God, and God, who hears the cry of his children, gives him *the wisdom from above*, whilst he brings to nought the wisdom of those *wise* and mighty ones of this world, whose *belly is their God*, and *selfishness their only aim*.
2. Your saying that man *may become God* is also true in a certain sense, viz. like *the God of this world*, the *Devil*, whose *seat is hell*. But that the *Creature* could become *Creator*, is as absurd as if I were to assert that a *table* can become a *carpenter*.
3. Your citations of the words of Joseph are not to be found in Scripture nor in any other book; and the wisest men cannot make men say what they never said or dreamt of.
4. Neither are there twelve Gospels, nor did Peter, Paul, or Thomas write any Gospels at all.

Osman Bey laughed, and said to him—"Dervish, Europeans are not so soon put down by the movements of your beard, nor by your noise." The poor Dervish was completely silenced. I made a present of a Turkish Bible and of Schlienz's Map to the General. Osman Bey said—"I am no Mullah (Divine), but I was often struck with the thought, viz. if *Jesus* is predicted by the *Prophets*, why did the Jews not believe in him?"

*Myself*.—1. How often do children disobey the warnings of their affectionate fathers? 2d. Their disbelief is a *proof* of the *truth*, for the unbelief was predicted in

Isaiah liii. 1, &c., and Isaiah viii. 14.—“ *He shall be for a temple, but a stone of stumbling and a rock of offence to both the houses of Israel.*”

Horrible massacres were going on around Mecca, by order of *Khorsheed Bey*, who gave no quarter to the rebellious Arabs.

I left Jiddah in a small boat, and sailed for *Hodeydah*, as my intention was to see the *Rechabites*, around *Sanaa*, previous to my return to Abyssinia.

On the 11th of October we arrived at *Lyt*, where I left again some Arabic Bibles and Tracts in the same burial place of the Saint that I had done some months before, and which excited such *terror* all around the country that the Bible was sent to *Mecca*, and such an event was considered as one of the *signs of the times*.

On the 14th of October I arrived the fourth time at *Confoodah*, and *Khorsheed Bey*, the Commander of the troops, who, with his forces, was encamped outside the town, received me in his own tent. Ahmed, one of the Captains in the Pasha's army, but formerly a *Dervish*, came also, and entered with me into a religious *conversation*. The rest of the officers in the beginning laughed at him and said, “Oh Ahmed, you have not yet forgotten the *mantle of the Dervish*.” I then began, while sitting outside the tent, to read Isaiah xxxiv. The whole regiment crowded around me, and I began in Arabic, “Come near ye nations to hear, and hearken ye people; let the earth hear and all that is therein, the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies.” Here shouts from the soldiers interrupted me. They exclaimed, “Oh God, why do we not repent? Oh God, why do we not repent?” Ahmed, the *Dervish* in former time, exclaimed: “Oh, I know, it will be again in the world as in the days of Noah and Lot.”



I replied, you have just made a remark which was prophesied by the Lord Jesus himself, "And as it was in the days of Noe, so shall it be also in the days of the Son of Man." Luke xvii. 26, and again v. 32, "Remember Lot's wife."

But they became more awe-struck still when I advanced and read to them Isaiah xxxiv. 5, "For my sword shall be bathed in heaven: behold, it shall come down upon *Idumea*." I then turned to the soldiers, and said to them, "Do you know what land *Idumea* is?"

*Soldiers*, (all at once).—"What land?"

*Myself*.—"Where we are now. Confodah, the whole land of the *Hajaaz*, Mecca, Medina, Sanaa, and the whole country of Islam."\*

"Yes, friends, brothers," (I continued, addressing the Arab soldiers at Confodah,) "Yes, all this shall happen, for it is the day of the Lord's vengeance, and the year of recompense, for the controversy of Zion; for, as your own tradition says, thus it will be; the Lord Jesus will come down from heaven, and kill *Antichrist* (*Dujaal*); and as Isaiah the prophet says:—'Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: so shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of Hosts defend Jerusalem; defending also he will deliver it, and passing over he will preserve it.' "

\* That my interpretation is not a forced interpretation, and that *Idumea* means the Muhammedan power, I refer you as a proof to Jeremiah xlix. 7. where Edom is synonymous with Toman, i. e. Yemen, the very place where I stood, and *Dedas* is not far from Sanaa. Muhamed was a child of Yemen. Beside this, Bozrah's desolation is connected with the desolation of Edom, in Jeremiah xlix. 13. and Isaiah lxiii. 1. Now Bozrah was the place where Muhamed received his first instruction from *Bakeera*, the monk, whom the Christian historians describe as a Nestorian priest, but who was rather one of the disciples of John the Baptist.

*Ahmed.*—"This is *Kuds* (Jerusalem), where David is buried."

*Khorsheed Aga.*—"Will Jesus be seen at that time?"

*Myself.*—"Yes; for it was predicted at the time he went to heaven, conveyed by clouds, in Acts i. 11: '*He shall so come in the self-same manner as ye have seen him go to heaven.*'"

*Ahmed.*—"What shall he do?"

*Myself.*—"This is also predicted in Daniel vii. 14: 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' And it is also predicted that the very wilderness in which we now are (for Confoodah is a complete desert) shall serve and obey him, in Psalm lxxii.: 'They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents; the Kings of *Sheba and Seba* shall offer gifts. Yea, all Kings shall fall down before him; all nations shall serve him.'"

*Ahmed* (turning to the soldier) said, "He shall be seen in that time upon the Mount *Abookbeis*, near Mecca."

*Myself.*—"You are wrong, oh! *Ahmed*; for *Zechariah*, the Prophet, (the peace of God upon him), told us *where* *He shall stand*, '*and His feet shall stand in that day upon the Mount of Olives.*' *Zechariah* xiv. 4. And he shall reign at Jerusalem, for it is written—'The Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients, gloriously.'"

*Ahmed.*—"Is the Lord of Hosts the same as Jesus?"

*Myself.*—"Yes, for it is said in Psalm cii. 16, 'When the Lord shall build up *Zion*, he shall *appear*,' (i. e. *he shall be seen*) '*in his glory*,' and God only be seen in *Christ*; and in *Jeremiah* xxiii. it is distinctly said that '*the branch of David*, who shall as King reign and prosper, shall be called *Jehovah*,' i. e. *the Lord our*

*Righteousness*; and in Isaiah ix. we find that the child who is born to us shall be called '*The Mighty God*'; and that 'He shall establish His Kingdom upon the Throne of David'; and in the Gospel of Luke it is predicted that 'the Lord God will give unto Him the Throne of His Father David.' Luke i. 32, 33. So that Jesus and the Mighty God are one and the same persons."

*Ahmed*.—"Oh, Joseph Wolff, this is a point on which we Mussulmans in general do not agree with you Christians, for the Divinity of Jesus is not believed among us; but I can understand it, for I was a Dervish, and, therefore, we will be silent and hear you further on the Kingdom of Jesus. Let me only ask you sometimes questions. Shall not the Wolf and the Lamb lie down together, as our *Hadees*\* tell us?"

*Myself*.—"Yes, for Isaiah predicts that 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid,' &c. Isaiah xi. 6, 9. And glorious events are also predicted in Isaiah xxv. 1, 9, Isaiah lx. &c."

*Ahmed*.—"Oh, Joseph Wolff, must not *Sahab Zemaan*† arrive before the Coming of Jesus?"

I replied: "*Elijah*, the Prophet, shall first come." Here the conversation ended, for the drum beat calling the soldiers to be drilled.

The Coming of Elijah is denied at the present day by the greater part of the Protestants; but how different is Austin's argument on this point, in commenting on John i. 20.‡

\* *Hadees* is the Muhammedan Tradition.

† *Sahab Zemaan*, is the *Lord of the Age*, expected by the Muhammedans.

‡ AUGUSTIN TREATISE, iv. 1.—John i. 20. "Art thou Elias? He answered No." For Christ sent Elias before Him: and he answered '*I am not he*'; and (thus) proposes a question for us. For it is to be feared that less intelligent persons might think that John had spoken contrary things to what Christ had spoken: for in a certain passage, when our Lord Jesus Christ was speaking

Theophilactus in the same manner considers John the Baptist as a type of Elias, who is to come at Christ's Second Coming in Glory.

On the 19th October we arrived at *Jeisawa*, a miserable bay for ships, inhabited by Bedooens, and governed nominally by Shereef Hassan Ibn Haydar, an Arab, but actually by Muhamed Ali, who has a sloop of war here. The captain of the sloop, a Turk, came immediately to me in expectation of getting a glass of *white thing* (as he expressed himself), i. e. brandy, but he was disappointed. The captain of my brig had to unload grain there for the Mughrebee (African) troops in the service of Muhamed Ali, stationed at *Abou-Areesh*, eighteen English miles to the East of *Jeisawa*, inland; we

in the Gospel of the things concerning Himself, his disciples answered Him, 'How then say the scribes,' i. e. those who were skilled in the law—'that Elias must first come?' And the Lord said 'Elias has come already, and they have done to him whatsoever they would; and if you desire to know, he is John the Baptist.' Our Lord Jesus Christ said 'Elias hath already come, and John the Baptist is he.' But when John was asked, he confessed that he was not Elias, just in the same manner as he confessed that he was not the Christ. And so, as he confessed the truth (in saying,) that he was not the Christ, so also did he confess the truth (in saying) that he was not Elias. How then shall we reconcile the sayings of the forerunner with the sayings of the Judge? It cannot be that the forerunner spoke what was false, for he spoke only that which he had heard from the Judge. Wherefore then did he say, 'I am not Elias:' and the Lord said 'he is Elias'! Because in him, our Lord Jesus Christ would prefigure his own second advent, and would say this, because John came in the spirit of Elias. And that which John was at the first advent, the same will Elias be at the second advent. Like as there are two comings of the Judge, so are there two forerunners. The Judge indeed is the same; but two forerunners not two Judges. For it was necessary that the Judge should first come to judge. He sent before him then the first herald, he called him Elias, because Elias will be the same in the second coming as John was in the first. For let your kindness pay attention while I speak what is true. When John was conceived, or rather when he was born, the Holy Ghost prophesied that this should be fulfilled in him, 'and he shall be,' he said, 'the forerunner of the Most High, (Luke i, 17,) in the spirit and power of Elias.' What means 'in the spirit and power of Elias'! In the same Holy Ghost, in the place of Elias. Of Elias! Because Elias will be at the second what John was at his first coming. Most correctly therefore and properly did John reply. For our Lord spoke figuratively 'Elias is John.' But he, as I have said, spoke correctly, 'I am not Elias.'

were, therefore, obliged to stop at Jeisaun for some days. Some of the Arab Sheikhs called on me, to whom I read portions of the Scripture; but how often did I observe in myself that want of fire which I wished to kindle in the hearts of others, the fire of the love of Christ.

One of the Arab Sheikhs of the Tribe of *Hobab*, brother-in-law to Moses—Numbers x. 29, Judges iv. 11—called on me. He knew Hebrew exceedingly well, and even the Arabic dialect of the children of Hobab is mixed with Hebrew phrases from the Book of Moses. They observe outwardly the Muhammedan religion, but are attached to the Law of Moses. He informed me that near Sanaa the other branch of the Children of Hobab are encamped, *i. e.* the *B'nee Arhab*, *Children of Rechab*, who observe the *Jewish Religion*. A great number of the B'nee Hobab came down the mountain; they related to me the History of Moses, of his wandering in the deserts under the guidance of Hobab, who at last refused to go on further with him. "Do you know of Moosa (Moses), the Prophet of God?—the peace of God be upon him! Hobab, our Father, was his brother-in-law?"

*Shereef Ahmood Aboo Masmoor*, of the Tribe of Hobab, governed the mountain of the *Aseer*, *i. e.* *Seir* of Scripture; for *Jeisaun* is at the foot of the *Aseer Mountain*. He punished criminals by putting a nail in their forehead, and, therefore, received the name of *Aboo Masmoor*. "*The Father of Nails*." He was a mighty warrior, benevolent, and a despiser of riches. One day a merchant from Mosambique, arrived at HodeyDAH with a cargo of slaves, which belonged to the Shereef. The ship was followed all the way by a shark, which killed one of the Shereef's subjects. Ahmood ordered the shark to be caught, and it was afterwards exposed as a trophy of the great *Ahmood Aboo Masmoor*. One of the Banians went one day by land from HodeyDAH to *Aboo Areesh*. He was attacked by robbers.

*Robbers.*—"Give up your property?"

*Banian.*—"I am in possession of dollars belonging to Ahmood Aboo Masmoor."

The robbers, horror struck, left him untouched.

At another time, a merchant came to Aboo Areesh, who had his camels laden with sacks, containing a fruit called *toora*. In the morning the merchant observed a hole in one of the sacks. He announced it to the Shereef. The Shereef, Ahmood, asked whether something had been stolen from it. The merchant replied in the negative, but it shewed at least that there was some design of stealing. The Shereef summoned all the inhabitants, and exclaimed—"Guess the contents of these sacks." One of them exclaimed "*Toora!*"

*Aboo Masmoor.*—"How do you know it?"

*Inhabitant.*—"I made a hole through it."

*Aboo Masmoor.*—"With what finger?"

*Inhabitant.*—"With the middle finger of my right hand."

The Shereef immediately ordered that finger to be cut off.

A Tribe of *Szomali*, from Seyla, arrived. They speak the Berber language, which has no resemblance to the Arabic. 1. *Bread* is, in the Berber language, *Hurud*; 2. *Butter*, in Berber, *Sobak*; 3. *Milk*, *Ana*; 4. *Water*, *Beeyo*; 5. *Head*, *Madak*, &c.

One of the Turkish officers called on me. I offered to him a copy of the Bible. He replied "That he could not, by any means, touch anything which is forbidden by his religion." Immediately after this, he requested me to give him a glass of brandy. I replied "You ought not to touch, by any means, anything forbidden by your religion; for spirits are prohibited in the Koran."

I arrived at the place called *Loheya*, situated at the coast, and governed by an officer of Muhamed Ali, to whom I made a present of the Persian Translations of

the Psalms of David, and the Proverbs of Solomon. Whilst sitting with the Governor, a soldier screamed out, on which a Dervish present began to howl. On his being asked the reason of his howling, he replied "That that soldier had uttered a voice similar to that of one of the Genii, with whom he had been acquainted particularly well."

I set out from Loheya by land for Hodeyda. I arrived the first day at *Saydea*. A Turkish Governor, placed there by Muhamed Ali, received me kindly in his house, gave me some refreshment, and said "rest here till the sun goes down, and then continue your journey in peace." But, after I had given for his son a Pilgrim's Progress and other books in Arabic, he desired me to stay the whole night. An Arab present said, "There is a great difference between this English *Dervish* and our *Dervishes*; our *Dervishes* are going about begging—he goes about to do good."

On the second of November I left *Saydea*, riding upon a camel, and arrived on the third of November at *Hodeyda*, also situated at the coast, and containing about thirty thousand inhabitants. And it was at the time I was there the head quarters of Ibraheem Pasha, Commander in Chief of Muhamed Ali's troops in Yemen. This Ibraheem Pasha must not be confounded with his namesake Ibraheem Pasha, son of Muhamed Ali. This Ibraheem Pasha in Yemen is nephew of Muhamed Ali, and cousin to *the great Ibraheem Pasha*. I was introduced to him by his Physician, who is a very kindhearted French gentleman, and in many respects a laudable exception to those French *canaille* in the service of Muhamed Ali. The name of that French Physician is Monsieur Devaux. Ibraheem Pasha told me that I have a great resemblance to Suliman Pasha. I spoke Persian with his Highness, and made him acquainted with the object of my wander-

ings, and made him and his friend Husseyn Effendi a present of a map, published at Malta by Schlienx. He asked me whether the Jews receive me kindly.

*Myself*.—"Generally so, above all expectation."

*Ibraheem Pasha*.—"Why do you not go to Constantinople to convert the Sultan, who shews already a great tendency towards Christianity? He even dresses himself in European style."

*Myself*.—"Christianity does not consist in wearing European dress : Christianity consists in being turned from darkness to light, and from the power of Satan unto God, by faith in Jesus Christ, and by being baptised in his name."

*Ibraheem Pasha*.—"Have you studied "*Illaheeyat*?" i. e. *Theology*."

*Myself*.—"Yes."

*Ibraheem Pasha*.—"What is *Illaheeyat*?"

*Myself*.—"A systematic exposition of the *existence*, *attributes*, and *counsels* of God, of the relation of the whole created world to God, and of the relation of men to God."

*Ibraheem Pasha*.—"This definition is too general. What is Christian Theology?"

*Myself*.—"The systematic exposition of the knowledge of God in Christ, and the design of His coming upon earth, or as one of the Fathers of the Christian Church (Gregorius Nazianzenus) has defined "*The doctrine of God the Father, the Son, and the Holy Ghost*."

His Highness invited me to dine with him.

*Ibraheem Pasha*.—"Do you believe every thing which the Bible tells you?"

*Myself*.—"Certainly, I am ready to die for the truth of it."

*Ibraheem Pasha*.—"Ajaayeb, wonderful. Monsieur Chetufau, a French Physician, whom I had, told me that there was no God."



*Myself.*—"There are a good many French believers in Christ."

*Ibraheem Pasha.*—"Do you believe that Jesus was the Son of God?"

*Myself.*—"Yes, for he was born by the Holy Spirit, in the womb of the Virgin."

*Ibraheem Pasha.*—"Why do you not call him otherwise?"

*Myself.*—"For the Scripture calls him thus."

*Ibrahim Pasha.*—"What advantage will *Lord Palmerston* derive, and the whole British Government, from your converting a few Jews?"

*Myself.*—"Neither Lord Palmerston nor the whole of the British Government have any thing to do with it, but I have the satisfaction of having been the instrument in the hands of God of bringing many souls into the right way, and of having obeyed the command of Christ to go into all the world to preach, &c."

*Ibraheem Pasha.*—"Why do you go chiefly to the Jews and not to the Mussulmans?"

*Myself.*—"I go chiefly to the Jews for I was a Jew myself, and they believe already in the Bible, and salvation is of the Jews, but I have always stated my belief to Muhammedans also, and to Pagans."

*Ibraheem Pasha.*—"If I should come with my *army* to *Sanaa*, *In Shah Allah*, (i. e. God please,) I will give you every assistance and protection in converting the Jews. Where do you intend to go after you have been at *Sanaa*?"

*Myself.*—"To Abyssinia and the Interior of Africa."

*Ibraheem Pasha.*—"Pray, do not go there, for there is great danger."

*Myself.*—"For a good cause one must not shun danger, and Allah Kebeer, i. e. God is great."

*Ibraheem Pasha.*—"It is true, God is great; but God does not say 'Cast thyself into the sea, and I will assist thee.'"

*Myself*.—"For a great object one may expect the assistance of God in the time of danger. Your Highness exposes your life among the wild Arabs, with the object of bringing them to order, and subduing them to a more civilised Government."

*Ibraheem Pasha*.—"Yes, but I am provided with arms."

*Myself*.—"And I am equally provided with arms."

*Ibraheem Pasha*.—"With what kind of arms?"

*Myself*.—"With prayer, zeal for Christ, confidence in His help, love of God and my neighbour in my heart, and the Bible and Gospel in my hand."

*Ibraheem Pasha*.—"I have no answer to that."

*Monsieur Devaux* and a good many Turks were present. His Highness wrote to Mocha ordering the Governor to provide a good house for me.

When I, on another day, dined again with His Highness, he told me that he had read *Robinson Crusoe*, one of the books I gave him, and he was quite astonished to find so much about God in it, so seldom heard of by Europeans.

*Ibraheem Pasha*.—"Why do you not pray to God that the Jews should be converted?"

*Myself*.—"Thus I do, and he has already heard my prayer with regard to many."

*Ibraheem Pasha*.—"If you could convert Rothschild, many would follow his example."

*Myself*.—"Faith comes by the grace and spirit of God, not by riches and temporal power."

*Ibraheem Pasha*.—"Why do you take so much trouble, if the grace of God and his Spirit converts?"

*Myself*.—"The Lord pleases to act through the instrumentality of men."

The conversation then took another turn, and Ibraheem Pasha spoke about the Sultan. "I have seen him (he said), his eyes are exactly the eyes of a fool; his

reforms consist in little things ; he offended, by adopting European clothes and the prejudices of the people ; his soldiers are complete boys. During the Battle of Huma they continually exclaimed ' Ya Umma ! ' ' Oh, Mother ! ' It was a great impudence of him to call Muhamed Ali his servant. However, my uncle only obeys him as far as he pleases, and no more. What do you think may be the natural cause of the fall, decline, degeneracy, and dissension among the Mussulmans of the present day ?"

*Myself.*—" This is the history of all nations. After they have reached the highest pitch of grandeur they become effeminate, and ungrateful to God."

*Ibraheem Pasha.*—" Especially under such a head as Mahmood, who, whilst he tries to form good soldiers, remains like a woman in his seraglio ; and therefore his *Sanjaak Shereef* against Muhamed Ali produced not the least effect upon the minds of the nation. For all the world knows Muhamed Ali to be a good Mussulman, and the Sultan to be a fool. When my cousin, Ibraheem Pasha the Great, was at Kiutaya, the Sultan sent Ambassadors to him, inviting him to come to Constantinople ; but the Officers loudly protested against his obeying the Sultan's orders.

*Muhamed Johar*, late Governor of Hodeyda, a gentleman very learned in the Arabic literature, called on me, as soon as I had returned to the house of Monsieur Devaux, and with him came a great many Arabs from *Hatramawt*. I learnt by them that at *Almaharra*, between *Muscat* and *Mucullah*, the Arabs speak a language totally different from the Arabic. The great places in *Hatramawt*, a province on the shores of the Indian Ocean, and which is the Hazermaveth of Genesis x. 26, are *Nahad* and *Kisere*. Shaddad, the son of Canaan, was King in *Hatramawt*. There is a volcano in the province of *Hatramawt*, called "*Albeer Hud*," *Well of Heber*, for the sepulchre of the Prophet

*Hud* (Heber) is near it. The first Kings of Yemen were—*Hud*, the Heber of Genesis x. 24, and *Kahtan*, the *Joktan* of Genesis x. 25, were the first Kings of *Hatramawt*. *Sulharneyn*, one of their Kings, who had two horns, opened the Channel of *Bab-el Mandab*; and with *Ibraha*, who came from Abyssinia, another Dynasty begins. After Muhamed, the Kings were—*Aboo-Bekr*, *Omar*, *Osman*, *Ali*, *Awa*, *Yazeed* and his children; then the *B'nee Abbas*; then after them the Dynasty of *Ayoob*, and then the *Turks*, and after the *Turks Casem*, of whom the present Imam of *Sanaa* was a successor.

The Arabs of *Hodeyda* are in possession of a book called "*Seera*," which gives notice of the Second Coming of Christ, and His Reign in Glory; and they expect great events to take place in the year 1840. A general tradition is current that the *B'nee Arhab*, Children of *Rechab*, shall make their appearance before the arrival of Christ; and as sure as I write down these lines Muhamed Ali's army shall be exterminated in the Land of Yemen, and the Tribes of Arabia shall march towards Egypt, just as the Russians marched towards France.

*Muhamed Johar*.—"What shall become of men and of the earth?"

*Myself*.—"Men and the creation came good from the Creator's hand."

Muhamed Johar turned to his friends and said: "Be silent, for you will hear a piece of theology you never have heard before."

I began again, and said: "Men and the whole creation came good from the Creator's hand, and God saw every thing that he had made, and behold it was very good. Gen. i. 31. And the first man was the sovereign over his creation; and, as now, the Sultan, on account of his sovereignty, bears the title of *the image of God*; thus the first man was declared by God himself to be created in the *image of God*, as he was made, by God,

Sovereign over His creation, as it is written : ‘ And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’ By the fall of the first man and the first woman, man lost that sovereignty over the earth and the creation. He was to eat his bread in sorrow, of the ground, which was cursed on his account; and, instead of his being a gentle sovereign over the earth, shadowing forth the image of God, man became a cruel tyrant, through the fall of the first man; and the fear of him, and the dread of him, are now upon every beast of the earth, and upon every fowl of the air; as we find by comparing Gen. iii. 17. and Gen. ix. 2. And the whole creation is now in an *awful state*, as described in Genesis vi. 5.”

Here I was again interrupted by Muhamed Johar, who exclaimed, “ This is exactly the state of the world now.” I continued, “ And this wickedness and tyranny of man prevailing, the whole creation groaneth and travaileth in pain, as we read in the Epistle of Paul to the Romans, viii. 22, but this whole earth shall be purified by fire, 2 Peter iii. 12, which means *changed*, as we read Hebrews i. 12, all things shall become *new*, predicted in the visions of John, Revelations xxi. 5.

“The *creation* shall be delivered from the bondage of corruption into the glorious liberty of the children of God, as it is written in Romans viii. 21; we shall receive the redemption of the body, Romans viii. 23; *Jesus, in the form of the Son of Man*, shall come in the clouds of heaven, Daniel vii. 13, just as he went up, Acts viii, 12, and shall stand upon the Mount of Olives, and that dominion, once consigned to Adam over the creation, and forfeited by him, Genesis i. 26, iii. 17, shall be given to *Jesus*. He shall be King over all *the earth*. The

groanings and lamentations of the creation shall cease, but songs of praises and thanksgivings shall be heard, as we read in Psalm cxlviii., Psalm xcvi. and then the 46th Psalm of David shall be sung, when Jesus comes in the glory of his Father, with the holy angels, Mark viii. 38, *and all the saints with him*; and whilst he comes with his saints, the dead believers *shall rise first*, 1 Thessalonians iv. 16, 1 Cor. xv. 23. This is what we Christians call *the First Resurrection*.

"Then the animal kingdom shall *change its nature*, Isaiah xi. 6, 9, and be subdued unto Jesus, Ps. viii.

"Universal peace shall prevail, Isaiah ii. 2, 5, Ps. lxxii.

"The Children of Israel gathered from all the parts of the earth, Isaiah xi. 11, 13.

"*Jerusalem shall be the place of residency of our Lord*, upon *David's Throne*, Isaiah ix. 7, Isaiah xxiv. 23, Zechariah viii. 3, Ezekiel xxxvii. 27."

*Muhammed Johar*.—"Why did Jesus not accomplish this work at his first coming?"

*Myself*.—"There were other prophesies to be fulfilled."

*Muhammed Johar*.—"What prophesies?"

*Myself*.—"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground.' And then I read the whole of Isaiah liii., and thus continued: "Before he is to appear riding upon a white horse, as described in Revelations xix., he was to enter Jerusalem riding humbly upon an ass, Zechariah ix. 9. He was first to suffer, and then to enter into *His glory*, Luke xxiv. 26.

"We are now to be justified by faith in *Christ*, and walk not after the flesh but after the *spirit*, in order that we may be freed from eternal condemnation; and we have now to go the same way of suffering, in order that we may be counted worthy to reign with him, 2 Timothy ii. 12."

*Muhammed Johar.*—"But upon what authority do you Christians believe that *Jesus is God?*"

*Myself.*—Read Romans ix. 5: "Christ, who is over all, God blessed for ever."

*Muhammed Johar.*—"The Christians have corrupted their books."

*Myself.*—"Then how is it that the Messiah was predicted in the Prophets of the Jews as the eternal God?"

*Muhammed Johar.*—"Whereabout?"

*Myself.*—"In Isaiah ix. 6, and Jeremiah xxiii. 6."

*Muhammed Johar.*—"How can human reason understand this?"

*Myself.*—"Human reason is to be silent as soon as revelation speaks, your own Doctors say."

*Muhammed Johar.*—"Your coming here is one of the signs of the coming of Jesus."

Muhammed Johar then informed me that Samaritan Idols had been worshipped formerly in Arabia, especially the Idols Lat, Uthal, and Habal.

Ibraheem Pasha sent me as a present an Arabic Manuscript, containing the History of Yemen. The author of the Manuscript is *Emeer Beddr Addeen Ibn Khatem Ibn Amram Ibn Hamdan*.

I called again one day on Ibraheem Pasha, but missed my way, and almost came to the Harem of the ladies. Ibraheem Pasha laughed, and said "I am astonished that such an absent man as yourself was able to find his way to Bokhara."

The kindest Turk, however, I ever met in my life is *Husseyn Effendi*, Governor of Hodeydah. He shewed to me every attention in his power. I translated to him one day Schiller's Walk to the Iron Forge, and the story of the Crows of Ibicos.

I hired four camels for carrying my books, and one ass, upon which I rode, and set out by land for Mocha. It is really difficult to conceive how this country could

have acquired the name of *Happy*; for the greater part of the land remains without culture, and dried out by burning heats, destitute of inhabitants, except in the mountains—*feverish* in the extreme.

On the 11th of Nov. 1836, I arrived at *Beyt Alfaké*, late in the evening, and slept in the coffee-house, where I drank a cup of coffee made in the Yemen style, where they merely make use of the husks of the coffee, which grows in abundance in the neighbourhood. The trees upon which the coffee grows have all the appearance of a cherry-tree. The draught prepared of the husk of the coffee is called *Kesher*. In the morning of the 12th of November I called on the Governor, placed there by Muhamed Ali, who procured me asses and mules to carry my books as far as Zabeed. I made presents of Maps and Bibles to the Governor, and to the *Imaum* of the Mosque. *Beyt Alfaké* was formerly the seat of learning and Arabian literature. It contains about one thousand houses.

An old Dervish called on the Governor to give his blessing to him. The Governor was sick of a fever, but as a medicine he drank only the iuk of the writing of a (*Seyd*) holy man. All over Yemen they expect the speedy arrival of *Haade*, a mighty man of the Children of *Arhab*, i. e. *Rechab*, who shall be the *sword* of *Yemen*. Two famous saints are buried here. Many miracles are performed by them, according to the saying of the people.

On the 12th of Nov. 1836, I arrived at *Zabeed*, about twenty English miles from *Beyt Alfaké*. Muhamed Sadek, the Turkish Governor, received me kindly in his house. I circulated a good many New Testaments among Turks and Arabs, but several of them returned the books. The Governor then introduced me to the Mufti of the place, Abd Arrahman by name. He was surrounded by about *sixty learned men*. He asked me my name.



*Myself*.—"Joseph Wolff."

He then desired the servant to fetch such and such two books from the shelves, which he did accordingly; and, to my greatest surprise, they were a Bible and a New Testament in Arabic, which I gave to a Muhammedan at Bagdad, and which the Muhammedans at Bagdad sent to Sanaa, and from *Sanaa* to *Zabeed*, for the purpose of giving an idea to the learned Muhammedans in Yemen of the operations of a Christian for the sake of religion. Abd Arrahman made me then a present of the History of Zabeed, written in Arabic, which I sent to you soon after my arrival at *Bombay*, in which Manuscript the name of the traveller, Seezen, is written, probably with his own hand. A religious conversation took place. I observed, during the conversation, that there are very wise men in Yemen. Abd Arrahman replied: "*Hamdoo Lellah*," i.e. *Praise to God*, "wisdom has never departed from Yemen!" which reminded me of Jeremiah xlix. 7, "Is wisdom no more in Teman?" Zabeed is a most ancient town, but it was thirty-seven times burnt down, and built up again. Zabeed is at the foot of the mountain whence the Bedooeens come down and plunder the villages.

On the 14th of Nov. I arrived at *Mooshet*, a most unhealthy place, whence I sent Bibles and Tracts to the Skeikh of Hays. On the 15th Nov. I arrived at *Mocha*, where I was received hospitably by *Skeikh Tayib*, agent of the Honourable East India Company for that place. He is a Muhammedan from *Soorat* in India, but of the singular tribe called *Borka*, who are believed by some to be descendants of the Jews, and their physiognomy rather favours that suspicion. However, Sheikh Tayib only thinks of making money, and nothing else. I also met here Captain Rogers, commander of the Hon. E. I. C. sloop of war *Euphrates*. He is a very humble-minded and pious gentleman. I also met, with Captain Rogers,

Colonel Rainsworth, who was obliged to return to Europe on account of ill health. There are about fifteen families of Jews here, exceedingly ignorant.

FRA MAURILIO DI S. TERESA, BISHOP IN PARTIBUS OF DOLEA, arrived from India, where he had been ten years Missionary of the Propaganda. He was a good natured and zealous man, but very weak in argument.

On the 20th of November I preached on board the Euphrates twice, and spoke to the English sailors, simple-hearted, rough fellows. One 'came up to me and said, "Sir, is there such a thing as hell?"

*Myself*.—"Yes, and impenitent whoremongers, drunkards, and swearers, go certainly to hell."

*Sailor*.—"God have mercy upon me, for I am addicted to these three vices."

*Myself*.—"Repent, and believe in the Lord Jesus Christ, who will give you grace to live a new life, if you pray to him, and neglect not the ordinances of God."

I left Mocha on the 22d of November, 1836, with the German servant I had brought from Abyssinia.

The conduct of that servant began to be most shameful and impertinent, and even treacherous. He began to scoff at Scripture and even to blaspheme; and as he had heard that there was danger on the road to Sanaa, he abandoned me at *Zabed*, to which I had returned on my way to Sanaa. He returned to *Mocha*, and I prosecuted my journey to Sanaa, with unfriendly muleteers.

On the 25th of November we arrived at Husseynea, anciently a large town, but destroyed by the Persians.

On the 26th of November I again arrived at *Beit Alfaké*, where the news was spread by the officers of *Muhammed Ali*, that his (Muhammed Ali's) beard had by itself become black again, which was a sure token that he is to live many years longer. However the Bedooeens around *Beit Alfaké* are not much afraid of his soldiers;

and one of the Sheikhs called the Governor of Beit Alfaké, placed there by Muhamed Ali, *a dog and a pig*, in his own house, and in my presence.

A Dervish entered the room of the Governor.

*Myself*.—"Where is thy native country?"

*Dervish*.—"Dust is my native land, and to *dust* I shall return. *Po! po! po!*"

The latter sound, "*Po!*" he uttered in such a powerful way that it produced a kind of echo.

*Myself*.—"To what purpose is the sound '*Po*'?"

*Dervish*.—"I am overpowered by the *overflowing* of the spirit."

He then whispered to me secretly: "Would you give me *some spirits* to drink?"

*Myself*.—"Oh, you rogue, I know now what kind of spirit makes you cry '*Po*.'"

I, of course, had no spirits to give him, and the exclamation, "*Po*," soon ceased.

The more I travelled in the eastern countries, the more the regard for tradition increased in me, for I am fully convinced that tradition is the most powerful testimony to the truth of the *revealed word*. I am far from giving to *tradition* the same value as to the *written word of God*. Traditional accounts in themselves do not amount to *infallibility* as the word of God does. The appeal still lies from tradition to the word of God itself, but I have not the least hesitation in asserting, that I give more credit to *tradition*, I mean ancient tradition, than to the Eastern Historians. For instance, let us take an example of a *hero* of the present time, *i. e. Muhamed Ali*; if, now a learned man in Egypt were to sit down to write the history of Muhamed Ali, he would describe him as a great man, who has conquered Yemen, &c., whilst he will be handed down by the Felahs of Egypt, as a cruel tyrant, and the Bedooeens of Yemen will justly boast, and relate to their children's children, that even

Muhamed Ali was not able to subdue them, for he has, after all, subdued only a few towns just at the coast of Yemen, and no more. I also do not hesitate to assert that I give more faith to ancient tradition than to the inventions of the German critics and French infidels. Jewish tradition, for instance, confirms the accounts of Acts, vii. 22, that Moses was learned in all the wisdom of the Egyptians. And of Paul, that Jannes and Jambres withstood Moses, as we can see in Targum, Jonathan and the Zohar; and our Lord's allusion to Zecharias, the son of Barachias, who was slain between the temple and the altar, is confirmed by tradition.

However, the following circumstance may further convince you of the value of tradition.

I arrived at *Saneef*, after a ride of five hours, and resided with the Sheikh of the place, who is the last Sheikh on the road to Sanaa who recognizes the authority of *Muhamed Ali*, for it is situated in the plain, and can be therefore easily attacked by the soldiers of the Egyptian rebel, whilst they are invariably worsted in the mountains. The Sheikh and the inhabitants of *Saneef* are of the tribe of *Naasraan* (Christians), or *Moonasera*, the *Christianized*. I desired them to give me the history of their tribe. They replied: "A disciple of *Jesus Bulus* (Paul) by name, came to Yemen, and our ancestors, who have been worshippers of idols, became *Naasraan*, (Christians,) and therefore we have retained the name, though we exclaim now, '*God, and nothing but God, and Muhamed the Prophet of God!*' "

*Myself*.—"Are there now any Christians in Yemen?"

*Sheikh*.—"All Yemen, with the exception of the Jews and the children of *Rechab*, exclaim with one accord: '*There is God, and nothing but God, and Muhammed the Prophet of God.*' Does not Paul say that he went into Arabia, in Galat. i. 17? But it is

remarkable that they are still very desirous to read the Bible and the Gospel. I gave him one, and he desired more for some of his friends.

Saneef is situated at the foot of the mountain of *Borro*, inhabited by the tribe of *Aram*, mentioned in Genesis x. 23. The inhabitants of this mountain are Wahabites; they wear no turbans, but a kind of European straw hats. They desired me to give them Bibles, which I did.

A Bedooeen, from the mountain of *Borro*, played upon a kind of harp, and related in a song the following story:—Maimona, the wife of a Jew, loved Muhamed the Prophet of God (the peace and comfort of God rest upon him!) Maimona believed in God and his Prophet, and concealed not her faith from her children. They divulged her secret to their father, who, in his wrath, put out her eyes and cut off her hands; but the Prophet (the comfort of God and peace upon him!) restored them unto her—in the name of God, the Creator of Worlds, the Praiseworthy, the Highest! Yes! he restored unto her both eyes and hands! Maimona's husband, beholding the power of God and his Prophet, testified that there is but one God, and Muhamed the Prophet of God! Which song has been thus characteristically paraphrased by my much-esteemed friend, Mrs. Perring of Leeds:

She lov'd, and at Mahomed's shrine  
Her full heart pour'd itself in prayer,  
Though 'neath the shelter of the vine  
In earlier days, when bright and fair  
The morn of life, her father's God  
Had been in Israel's land ador'd.

The peace of Allah on thee rest,  
Prophet of God! Maimona prest  
Her children to her heart, unfolding  
All that her ardent soul had learn'd

Of Mah'med's faith. Oh may they be  
Believing, loving, blest, as she !

What o'er her cheek's deep fervent glow  
Hath pass'd, and through her quiv'ring frame  
What thrill of agony ? The flow  
Of life-blood turned in every vein.  
Why stands upon that forehead clear  
The dew of death ? Her Lord is near.  
Yes, he who oft with her would raise,  
(Though not in Salem's courts adoring,)  
Sweet songs of Zion, to the praise  
Of Israel's God—with her deploring  
Those days of light and splendour flown,  
When o'er the holy place the cloud of glory shone.

He stands beneath the palm-tree's shade,  
Watching, with deepest, deadliest scorn,  
His own once-lov'd, the renegade ;  
And *now* he views her prostrate form,  
Nor feels within his bosom stir  
Aught, save revenge, and hate of her.

Like the roused tiger from his lair  
He springs, and in her raven hair  
Wreathing his murd'rous hand, he shows  
The poniard's glittering point.—“ Not flows  
“ Thy *heart's*-blood now ! Thou liv'st,  
“ Base trembling wretch ; I would not dye  
“ My hands in such polluted stream ;  
“ But this sharp point shall scoop thine eye,  
“ And those vile hands, held up in prayer  
“ At Mah'med's shrine, shall sever'd be !  
“ Oh think not that my heart can spare  
“ A thing so foul, so lost as thee,  
“ Apostate from thy God and me !”

There's blood upon the Prophet's shrine—  
Convert to Moslem faith, 'tis thine !  
Maimona *lives*, but sightless now,  
And handless. Do her knees *still* bow

At Mah'med's shrine ? Oh wondrous faith,  
 Conqueror of pain, of shame, of death,  
     What power to thee is given ;  
 A light, a glory, lovelier far  
 Than morning's sun or evening's star !  
 She kneels, and, praise to Allah's name,  
 And to his holy Prophet peace,  
 Her hands, restored, are raised in prayer,  
 And those sweet eyes, in ease,  
     Aye, e'en in extacy, to heaven are turn'd !

*He* at her side is kneeling now,  
 Lowly and meek, who once had pour'd  
 His deadliest curses on her brow—  
 Her Husband and her Lord !  
 And while their grateful off'rings rise,  
 "Allah alone is God !" he cries,  
 "O hear *his* Prophet and be wise !"

We left *Saneef* on the 29th of November, and arrived at a miserable Coffee-house, called *Aboo-Kersh*, where I met with the tribe of *Hasheed*, who refused to give me any thing to eat, and so they did also at a place called *Sanfoor* so that actually for three days I lived upon unleavened bread, and herbs of the field, until we passed the village of *Seikhan*, and arrived at *Mafhak*, situated in a valley, and surrounded by Mount *Borro*. Here we learned that *Sanaa* was besieged by the Rechabites (the *Arhab*.) We, however, proceeded to *Khamees*, whence I took up a mule and went on alone towards *Sanaa*, desiring the Chief of the Caravan to wait until they had heard from me. I left, previous to my departure, Bibles and Testaments among the Jews of *Khamees*. I set out, and passed *Matna*, and at last I saw a swarm of Rechabites coming towards me, uttering a tremendous shout, "*Hoo ! hoo ! hoo !*" But I, holding my Bible towards them, stopped them at once, and they shouted "A Jew, a Jew !" We dismounted, and sitting

down with them I told them that I saw, twelve years back, one of their nation in Mesopotamia, Moosa by name.

*Rechabites*.—"Is your name Joseph Wolff?"

*Myself*.—"Yes." They embraced me.

They were still in possession of the Bible I gave to *Moosa* twelve years before my arrival in Yemen.

Thus I spent six days with the Children of *Rechab*, (B'nee Arhab); they drink no wine, plant no vineyard, sow no seed, and live in tents, and remember *good old Jonadab, the son of Rechab*, and I found in their company Children of Israel, of the tribe of Dan, who reside near Terim, in Hatramawt, who expect with the Children of Rechab (Arhab), the speedy arrival of the *Messiah* in the clouds of heaven. Sacrifices are not offered up by either party; though the Children of *Rechab* have priests of their own tribe, they are properly but teachers of the nation. They learn the Hebrew from the Jews of Sanaa (Uzal), Tanaan and *Hadoram*. They requested me to remain among them and teach them the doctrine of the *Messiah*, as they called the *gospel*, which I preached to them, and marry one of the daughters of *Rechab*. The Children of Rechab say, "We shall fight one day the battles of the *Messiah*, and march towards *Kuds* (Jerusalem)."

They are the descendants of those who are called *Yehood Khaibar* by the Muhammedans, and who defeated Muhamed in several battles; but they were defeated at last, for they had sinned, and the Lord of *Toor* (Sinai) was not with them. I sent then to the chief of the caravan to fetch about eighty Hebrew *Bibles* and *Testaments*, of which I made to them a present; and then one of their party, and *Looloé* (belonging to the powerful tribe of Hamdan, a friend of the B'nee Arhab (*Rechab*) escorted me and the whole caravan



safely within the gate of Sanaa, where I arrived in the month of December. We entered the gate of *Baab Shaub*.

Sanaa, called Uzal (Gen. x. 27) by the Jews, affords a most magnificent view. It is situated in a valley, surrounded by the mountains Loogum, Subr Alkhawlane, Nageel Alasr, and Jabl Assooneyne. The city is filled with beautiful gardens, with trees of pomegranates, and grapes, and cherries. The houses are built of stone, and are four stories high, with terraces to walk upon the top of them in the cool of the evening.

At Sanaa is a very ancient house in ruins, called *Kaser Saam*, the College of Shem, the Son of Noah. And historical tradition ought to be regarded with the highest respect, else we lose all firm ground and footing; for as soon as we abandon tradition in the investigation of ancient history, we lose ourselves in a labyrinth of most absurd hypotheses and mystical infidel opinions.

The *Imaum*, i. e. Prince of Sanaa, whose government is hereditary in his family, resides generally in the palace called *Dar Attowashe*, a most splendid palace, built in a Gothic style, and resembling a fortress. He has, besides *Dar Attowashe*, eight more palaces of the following names:—1, *Boostaun Alsooltan*. 2, *Dar Alsaadan*. 3, *Boostaun Motawakel*. 4, *Dar Alkasr*. 5, *Dar Alfaraj*. 6, *Dar Aljennaat*. 7, *Dar Almerajele*. 8, *Dar Alsahab*.

Like the Deys of Tunis, and formerly of Algiers, the *Imaum* of Sanaa never leaves his Palace, always afraid of a revolt of his soldiers. He received me very kindly, however, and made me a present of a shawl, a robe of honour, and of twenty dollars for having effected the entrance of the caravan. His name is Ali Almansoor Ibn Almahdee. He is drunk from morning to night, and the Jews of Sanaa furnish him with brandy and wine. Ismael Alwelaane introduced me to him. He

was sitting upon a divan, surrounded by black slaves; he himself is completely black, like a Bedoween, and appears to be a man of no energy or talent, which is also proved by the indifference with which he looked upon the taking of Mocha, Hodeyda, and Loheya, by the troops of Muhamed Ali. I stopt during my stay at Sanaa in the house of *Banians*, i. e. merchants, from India, and therefore I asked his Highness whether he had any objection to it. He replied, "Not the least." I said, "*Allah Yahfoos Al-Imam*" (God preserve the Imaum,) with which he was much pleased. He also permitted me to visit the Jews. On leaving the room, one of the Chief men asked me whether I knew the English travellers *Hulton* and *Crutenden*? I replied that I knew them by report. I asked him, "Were they good men?" He replied "Yes, *good cursed ones!*"

*Myself*.—"Why cursed ones?"

*Chief Man*.—"For they are no Mussulmans."

The Imaum sent to ask me whether I would stay in his Palace? I declined the offer.

Yours affectionately,

JOSEPH WOLFF.

## LETTER II.

TO SIR THOMAS BARING, BART.

*Linthwaite, 11th July, 1839.*

MY DEAR SIR THOMAS,

I shall occupy this letter with a description of the *Jews of Yemen*.

*More Joseph Alkaree*, the first Rabbi of *Sanaa*, or *Uzal*, as called by the Jews of *Sanaa*, called on me. He is an amiable and sensible man. He informed me that

they receive their books generally from *Joseph Samah*, a Jew at Calcutta. The Jews of Bombay, Bussorah and Bagdad are also in correspondence with them. However, the Jews of Yemen have strenuously preserved their ancient interpretation of Scripture, and without knowing any thing of the history of Jesus, they translate *נמל* (*Alma*) in Isaiah vii. 14, "*a Virgin*," and assert that the Messiah was the person intended by the Prophet "in Isaiah liii. (*Alkaree* said,) the suffering of the Messiah is described before He shall reign in glory."

In Genesis xi. *Alkaree* said, Moses described the origin of the diversities of religions in the world, and he translated Genesis xi. 4, "And they said, Go to, let us build us a city, and a Mosque (place of worship) and *with a tower*—for the adoration of the stars in the heavens."

Joseph *Alkaree* informed me that the Jews of Yemen never returned to Jerusalem after the captivity of Babylon; and when Ezra wrote a letter to the princes of the captivity, residing at Tanaan, one day's journey from Uzal, *i. e.* Sanaa, inviting them to return to Jerusalem. They replied "Daniel predicts the murder of Messiah, and another destruction of Jerusalem and the Temple, and therefore we will not go up until He shall have scattered the power of the holy people, until the thousand two hundred and ninety days are over."

*Myself*.—"Do you consider these days to be literal days?"

*Alkaree*.—"No. But there are some who take them as literal days, and therefore the coming of the *Messiah* cannot be exactly calculated by the numbers of Daniel. But we expect his speedy arrival now from the commotions which are going on in Yemen, and throughout Arabia. For it seems that Jehovah, the Holy One, begins to revive his work in the midst of the years; and that he begins to come from Teman, *i. e.* Yemen, for you see how the tents of Cushan are now in affliction, and

the curtains of the land of Midian tremble. There is now war in the wilderness more than there ever was before. There are twelve gates at *Uzal*; one of them is called *Bab Alastraan*, which latter gate is always closed; and we believe here, that as soon as that gate shall be opened the *Messiah shall come*; and continual attempts are made now by different hostile armies, and lately by the children of *Arhab* (*Rechab*), and the tribe of *Hamdan* to open *Bab Alastraan*. He made me a present of *More Nebuchim* in Arabic, which I sent to you from Bombay; and as I learn you have sent it to Mr. Dodsworth. I also sent to you the History of the Jews of Yemen, which *Alkaree* presented me with, written by *Said David Manzoor*, residing at *Tawelee*, near Sanaa.

Afterwards I expounded to him Isaiah liii., and read with him the history of Jesus.

*Alkaree*.—Your exposition is in better agreement with our ancient mode of interpretation of this chapter, and I approve more of it than of that which applies it to *Josiah*.

Another Jew also shewed to me manuscripts of *Saadias Gaon*, containing *Commentaries* on the Pentateuch, which were different from the printed one of the same author. I distributed here a great number of Testaments among the Jews, who began to crowd, and *Alkaree* himself assisted me in circulating them.

There are fifteen thousand Jews within the city of Sanaa. Besides Sanaa there are Jews in the following places:—

- 1, Mount Haras, fifty families. 2, Almusmar, thirty families. 3, At Albaa. 4, Menaha. 5, Alkashamen. 6, Masaar. 7, Sofaan. 8, Aljedwa. 9, Benee Ahlas. 10, Among the Hazoor Arabs. 11, Mazial. 12, Alaroos. 13, Beyt Radaam. 14, Beyt Boos. 15,

Dayan. 16, Ledaan. 17, Bencee Mutaar. 18, Wakash, 19, Kheyman. 20, Bahra. 21, Beyt Woter. 22, Beit Dedja. 24, Aljaare. 25, In the cities of Alheyma Khedaur, Waalaam, among the children of Arhab, i.e. Rechabites. There are about 200,000 Jews in Yemen! And there are also Jews at *Aden*, now taken by the British troops. The Rechabites in the Desert of *Mushraan*, and those of *Rahaba*, came from Khaibr, in the time of Muhamed. I baptised here the Jews Menahem, More David Yehya-Zaleh, in the Jewish Quarter, (called *Kahal Alyehood*), with their whole family, about sixteen in number, and left them New Testaments. They were very anxious to know the state of the Jews in England; I gave them an account of the riches of *Rothschild* and *Goldsmid*.

Polygamy exists amongst the Jews of Yemen. They have eighteen synagogues. The name of the greatest is *Keneese Beit Alusta*. Several of their learned young men were sitting on the ground, reading their prayers. Their copies of the Law are beautifully written. Their houses are very neat. They desired me to dine with them, but the fever did not allow me to do so. The name of the other Jew baptised is *Joseph Nagash*, related to Shiekh Youssuf Nagash, the Jew of Sanaa, who resides at *Bokhara*.

On returning to my lodging, the sisters of the *Imam*, in the greatest poverty, came begging to my lodging. Finding that my fever increased, I left Sanaa, where the climate is most wretched, and slept the first night with Sheikh Ali, of Looloe, of the tribe of Hamdan. We passed *Matna*.

At *Khamees*, a band of Wahabites came down the mountain, and said, "The books you gave us do not contain the name of Muhamed."

*Myself*.—"Therefore, you ought to come to some decision."

*Wahabites*.—"We have come to a decision," and saying this, *they horsewhipped me tremendously*, and went off.

Joseph Ben Alnataf, a Jew, whom I had also baptised, accompanied me to Mocha. Swarms of soldiers came down the mountain to fight against the troops of Muhamed Ali. They demanded seventy dollars of me.

*Myself*.—"Remember that I am an English subject."

*Soldiers*.—"In Yemen we know not the name of an Englishman! In Yemen we know only, Allah, uala illa Allah, u Muhamed Rasool Allah!" "God, and nothing but God, and Muhamed the Prophet of God!"

For infidels three things remain to choose: 1. *Tribute*; 2, *Death*; 3, *Kalima*; i. e. *Confession of Faith*. Of course I gave my last penny.

I arrived towards the end of December again at Mocha, where I found my old friend, Monsieur Botta, laid up with a fever. He said to me, "My dear Monsieur Wolff, I am here in a distressed state; I shall probably leave my bones here, and if the Bible is true, I am in a dreadful condition, for I do not believe, and the reading of the writings of Paul made me more peevish." I tried to speak to his conscience as far as his state would admit of.

To make short, I set out from Mocha again for Abyssinia, but on my arrival at Hodeydah I was taken so ill with a typhus fever that I was obliged to remain six weeks there, in the house of my kind friend Monsieur Devaux. Husseyn Effendi, Governor of Hodeydah, visited me daily. More kind-hearted persons than Husseyn Effendi and Monsieur Devaux do not exist. I at last arrived again at Jiddah, where, with the kind permission of Captain Rogers, I waited on board the sloop of war *Euphrates* for the return of the *Hugh Lindsay*. During my stay on board the *Euphrates*, I received the greatest kindness from Captain Rogers, Mr. Williams, the physi-

cian, and every officer on board. The *Hugh Lindsay* at last arrived at *Jiddah*, and seeing the total impossibility of traversing the mountains of Abyssinia in my weak state of health, I sailed for Bombay, where I met with the kindest reception from James Farish, Esq. (whose brother is at Sheffield, and the Rev. James Fawcett, at Woodhouse, Leeds, is his brother-in-law), Mr. Goldsmid, and Doctors Wilson and Stephenson, those learned, excellent, eloquent, devoted, and zealous Missionaries of the Scotch Kirk, and also Doctor Smythan, &c. And as all my friends told me that it would be highly imprudent to prosecute my journey in India, I set out for the United States of North America, on board the *Amalia*, a Swedish vessel, commanded by Capt. Mueller. Capt. Cockle, a whaler, who had lost his ship in a storm, a most excellent man, was my fellow passenger as far as St. Helena. In the latter island I received the greatest hospitality from Major-General Middlemore, Governor of the Island, and all his family. I lectured at St. Helena on the *Second Coming*; and arrived at New York in the month of August, 1837.

Yours affectionately,

JOSEPH WOLFF.

## PART THE EIGHTH.

CONTAINING A SHORT ACCOUNT OF MY OPERATIONS IN THE  
UNITED STATES OF NORTH AMERICA.

FROM AUGUST 1837 TO JANUARY 1838.

### LETTER I.

TO SIR THOMAS BARING, BART.

*Linthwaite, 12th July, 1839.*

MY DEAR SIR THOMAS,

My Journal, which I have addressed to you, contains already a more extensive account of my peregrinations in Asia and Africa than I supposed it would do, and I shall be compelled to give, in a future volume, separate from the present, a more detailed account of my operations in the United States. I, therefore, will only give you at present, in a series of letters, some outlines of them.

On my arrival at New York, in the month of August, I was most cordially received into the house of the Rev. A. Dickinson, a Presbyterian minister, and in a very few days I saw myself surrounded by members of the Episcopal Church, Drs. Whittingham, Bayard, Vicars, and others of the Presbyterian, Baptist, and Methodist denominations, and the members of the Jewish synagogue. I opened my lectures in the Tabernacle by a statement of my views on the personal reign of Jesus Christ, and the restoration of the Jews. After I had been a few



days in the house of the Rev. Mr. Dickinson, through the kind introduction of one of the noblest members of the Episcopal Church, Professor Whittingham, I was invited by Mr. Stuyvesant, a most excellent citizen of New York, to reside in his house, which I did, and Professor Whittingham introducing me to Bishop Doane, one of the great ornaments of the American Episcopal Church, a gentleman distinguished and beloved by the Church as orator, poet, and divine, arrangements were made for my being admitted as Deacon of the Episcopal Church. Doctors Henderson and Chapman, at Newark, were my examiners. I was examined in Ecclesiastical History, the Articles of the Church, Hebrew and Greek, and was approved of; and also in Natural Theology and Philosophy. But my answers to the questions from Natural Philosophy were rather funny.

*Examiner.*—"How do you get up water?"

*Myself.*—"By a pump!"

*Examiner.*—"But how?"

*Myself.*—"You must pull hard."

*Examiner.*—"What must be removed?"

*Myself.*—"Difficulties."

After having been ordained Deacon by the Bishop of New Jersey, the Right Rev. G. W. Doane, I, according to the order of that worthy Prelate, spent a month at Salem, as Curate to the Rev. Mr. Prescott; and preached afterwards at Philadelphia, Baltimore, and Washington, the whole Counsel of God. On a motion brought forward by the Ex-President, John Quincy Adams, in one of the Houses of Congress, the House unanimously granted to me the use of the Congress Hall for a Lecture, which I delivered on a Saturday, honoured with the presence of all the Members of Congress, and also of the Bishop of Virginia, and of the clergy and citizens of Washington. The same honour was granted

to me by the members of the Government of New Jersey and Pennsylvania, in whose presence I delivered Lectures on my researches in Asia, and also on the personal reign of Jesus Christ.

With regard to the Indians, I have only to say now a few words. *The question which is in your minds is this, "Are they of the Ten Tribes?"* To this I answer—You know that I have great confidence in ancient *Tradition*, and believe the rule laid down by Vincentius Lirinensis to be true, "*Quod semper, ab omnibus, et ubique creditum est.*" Now, if the Indians of America, *at all times, and all of them, and every where, had said*, "We Indians are of the Ten Tribes of Israel," I would believe them at once, as I do the Rechabites in Arabia, and as I believe any other nation on the same principle; but the Indians in America, *at all times, and all of them, and every where, know nothing about it*, and therefore I am not inclined to assist gentlemen and ladies in America and England in their attempt to force the Indians to believe that they were of the Ten Tribes; beside this I saw some of the tribes of Indians at Washington; several of their words have resemblance with the Tartar language, as, for instance, *Kelaan, great, &c.*, and even if their language had some resemblance with the Hebrew, it would not at all prove that they were of the Ten Tribes. Others have found that they celebrate the *Feast of Tabernacles*. To what does this amount? Only to this, that the ancient nations had also a feast resembling that of the Jews. I may, however, refer to the writings of *De Ponceau* and Dr. Mc Culloch, at Baltimore, both of whom refute, satisfactorily, that *notion*.

I must here especially mention, with gratitude, the kindness I received from Drs. Henshaw, Tyng, and Messieurs May and Ramsay, and also Mr. Howley, and others, at Washington.

Yours, &c.

## LETTER II.

DEAR SIR THOMAS,

You will have learnt that the Rev. Mr. Seabury, Editor of the *Churchman*, a paper published at New York, accused me in his paper of having been a follower of Irving, and a believer in *the unknown tongues*. I need not mention that I immediately gave the fullest contradiction to this *erroneous accusation*, and I appealed to you as one who was aware that I withstood them all; but as Mr. Seabury also accused me of *insanity*, on account of my belief in the Personal Reign of Jesus Christ, and the Restoration of the Jews, I will therefore shew to him and others that one of the greatest reasoners of the age, Bishop Butler, advocated, also, in his celebrated book, *The Analogy*, the belief in the Restoration of the Jews, and Personal Reign of Christ.\*

\* Butler says, in pages 394, 395, printed for Robert Horsfield, at the Crown, in Ludgate-street, 1765,

"And as several of these events, seem, in some degree expressly to have verified the prophetic history already; so likewise, they may be considered, farther, as having a peculiar aspect towards the full completion of it, as affording some presumption that the whole of it shall one time or other be fulfilled. Thus, that the Jews have been so wonderfully preserved in their long and wide dispersion, which is, indeed, the direct fulfilling of some prophecies, but is now mentioned only as looking forward to somewhat yet to come: that natural religion came forth from Judea, and spread, as it has done, over the world, before lost in Idolatry; which, together with some other things, have distinguished that very place, in like manner as the people of it are distinguished: that this great change of religion over the earth was brought about under the profession and acknowledgment that Jesus was the promised Messiah. Things of this kind naturally turn the thoughts of serious men towards the full completion of the prophetic History, concerning the establishment of the everlasting kingdom among them, the Kingdom of the Messiah, and the future state of the world, under this sacred government. Such circumstances and events compared with these prophecies, though no completion of them, yet would not, I think, be spoken of as nothing in the argument by a person on his first being informed of them. They fall in with the prophetic history of things still future, give it some additional credibility, have the appearance of being some what in order to the full completion of it."—*So far Butler's words.*

The Jews in America have generally emigrated from Germany, Poland, and England. The greater part of them are unbelievers, but they have several synagogues at New York and Philadelphia. Many of them have intermarried with Quakers, Anabaptists, and Mennonites.

When at Salem I received a letter from Mayr Arnold, a Jew, residing at Kutztown, near Reading, in Pennsylvania, informing me that he knew me when I was a boy eight years of age, and when my father was Rabbi at *Jebenhausen*, near Goeppingen. Mayr Arnold invited me to pay him a visit, which I did; the good old man received me into his house, introduced me to his wife and children, and to the German Minister, in whose Church I preached. I remained up with Arnold and his family till two o'clock in the morning; and the same was the case with Arnold's brothers at *Bumelsdorf*, where, moreover, one of their nephews, a young man eighteen years of age, expressed a desire to submit to the instruction of Bishop Doane, and I hope and trust that he will become a light in the Church of Christ, for he is a young man of great ability.

I also saw, at New York, Mr. Haight and his interesting lady, whom I met with at Cairo, two years before. Mrs. Haight traversed with her husband, on horseback, the whole of Syria, Turkey, Russia, and Russian Tartary. Her travels will be very interesting.

Mr. Stephens, the author of the *Incidents of Travels in Egypt*, a most amiable and talented gentleman, called also often on me, and so did *Noah, the Jew*, celebrated for his love towards Israel.

I called also, at Baltimore, on the Roman Catholic Archbishop, and not finding him at home, His Grace called afterwards on me at the house of my dear friend, Dr. Henshaw. The Roman Catholics have a Cathedral at Baltimore.

Thousands of Roman Catholics are emigrating from Austria and other parts of Germany, and there exists at Vienna, in Austria, a society called the *Leopoldine Society*, which sent missionaries to America for the express purpose of converting the different sects of Protestants to the Roman Catholic Church !

One day a Shaker, of whom there are some thousands in America, was asked, "Why do you always turn about in a circle?"

*Shaker*.—"Does not the Scripture say, "*Turn ye, turn ye, for why will ye die?*"—Ezekiel xxxiii. 11.

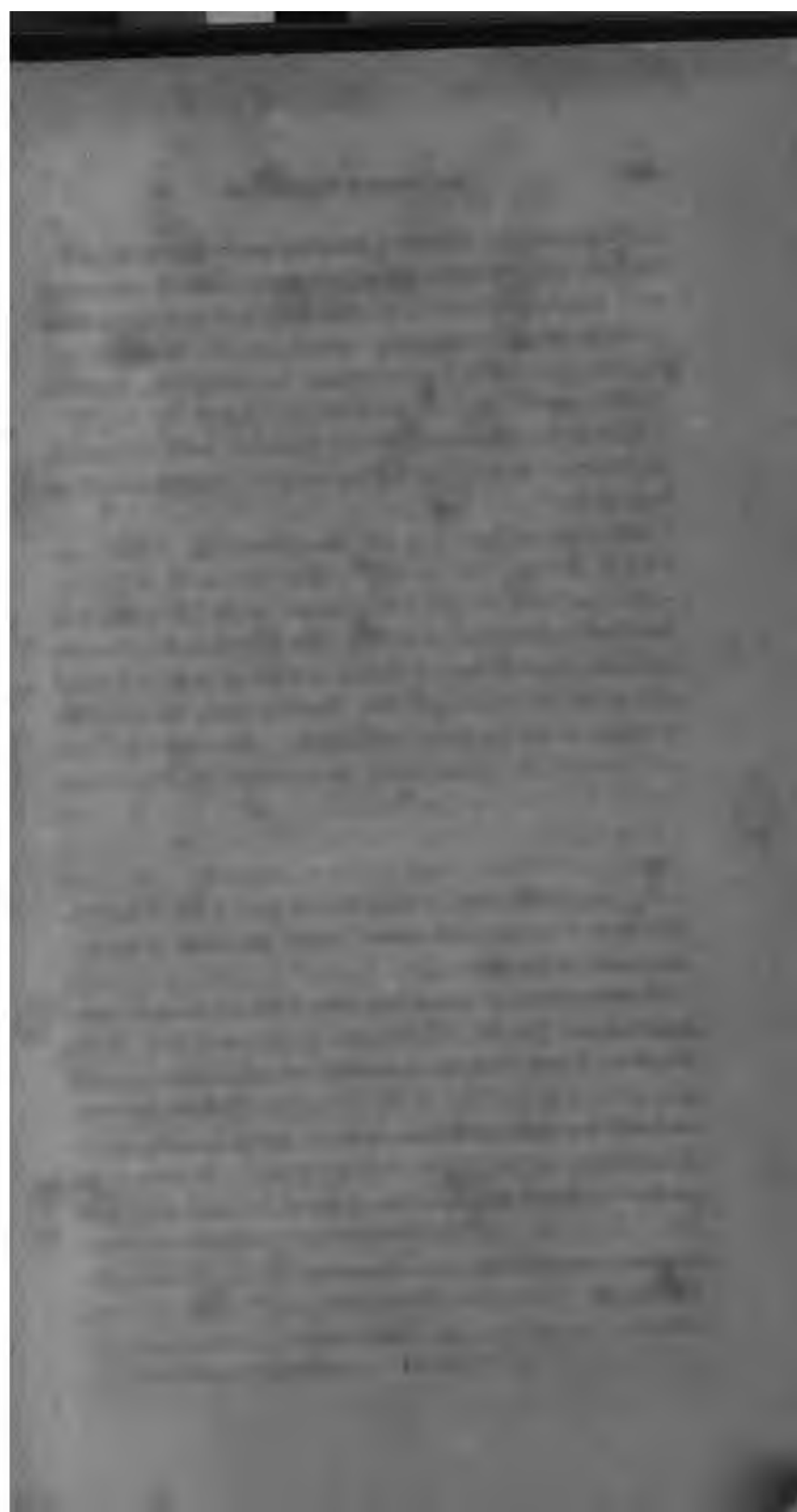
At the head of their opponents is *Dr. Brownlee*, of the Dutch Reformed Church. His letters in the Roman Catholic controversy indicate a man of powerful mind and extensive reading; and, besides this, he confutes Romanism on Catholic principles. He does not *out blackguard the Romanists*, as sometimes Protestant controversialists in England do.

I have also seen *Mr. Martin Van Buren*; a shrewd, clever, gentlemanly, and well-read statesman. I dined with his Excellency, and after dinner I gave a short lecture in the drawing-room, in the presence of several members of Congress.

Accompanied on board the vessel by my dear friends, Stuyvesant, Russell, Hammersley, Bayard, and Whittingham, I left New York on the 2d of January, 1838, and arrived in the Isle of Wight on the 28th of January, and met my dear wife and child in good health, on the 3d of February, at Richmond, in Surrey. However, the people of Linthwaite are very good natured and kind hearted towards us. They divide themselves into *Blues*, *Yellows*, and *Whites*, *i. e.* CONSERVATIVES, WHIGS, and RADICALS. I like the *Blues* best !

Affectionately yours,

JOSEPH WOLFF.









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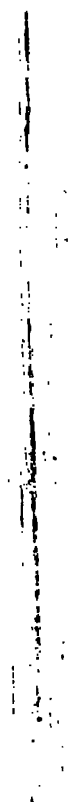
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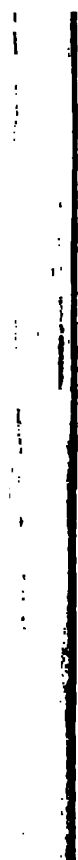
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